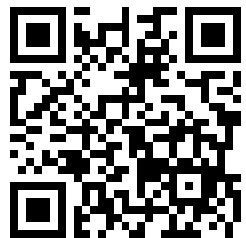

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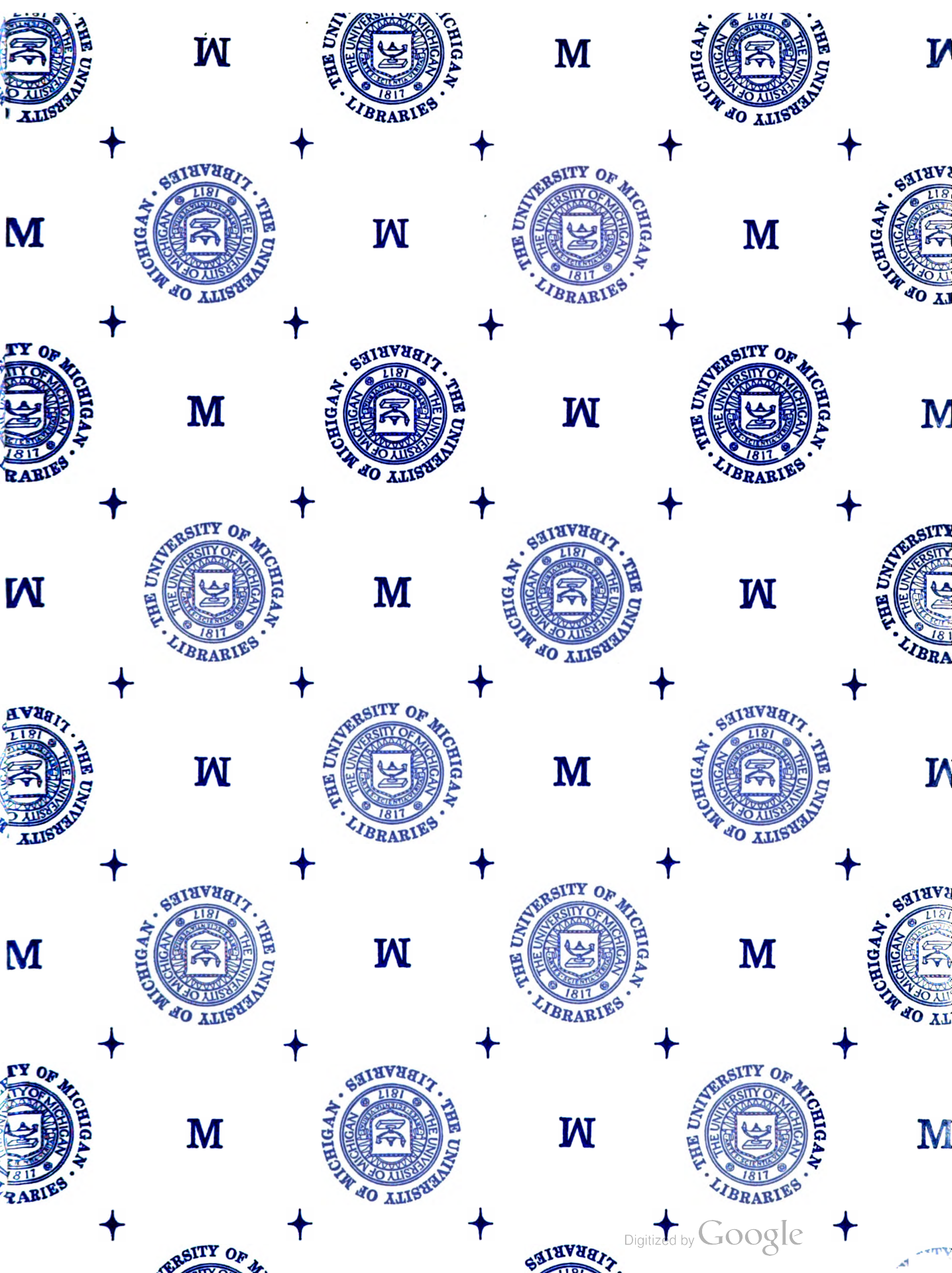
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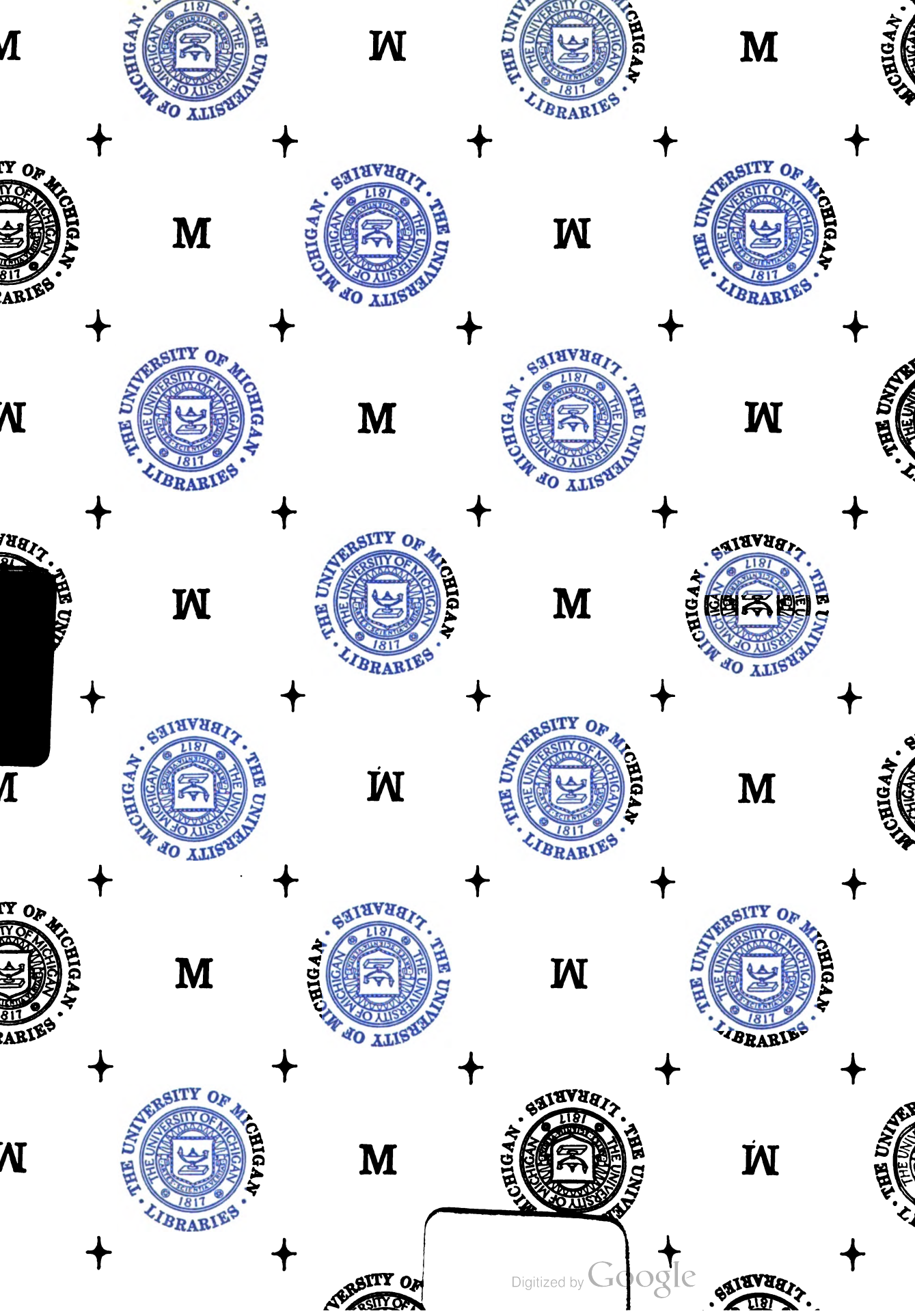
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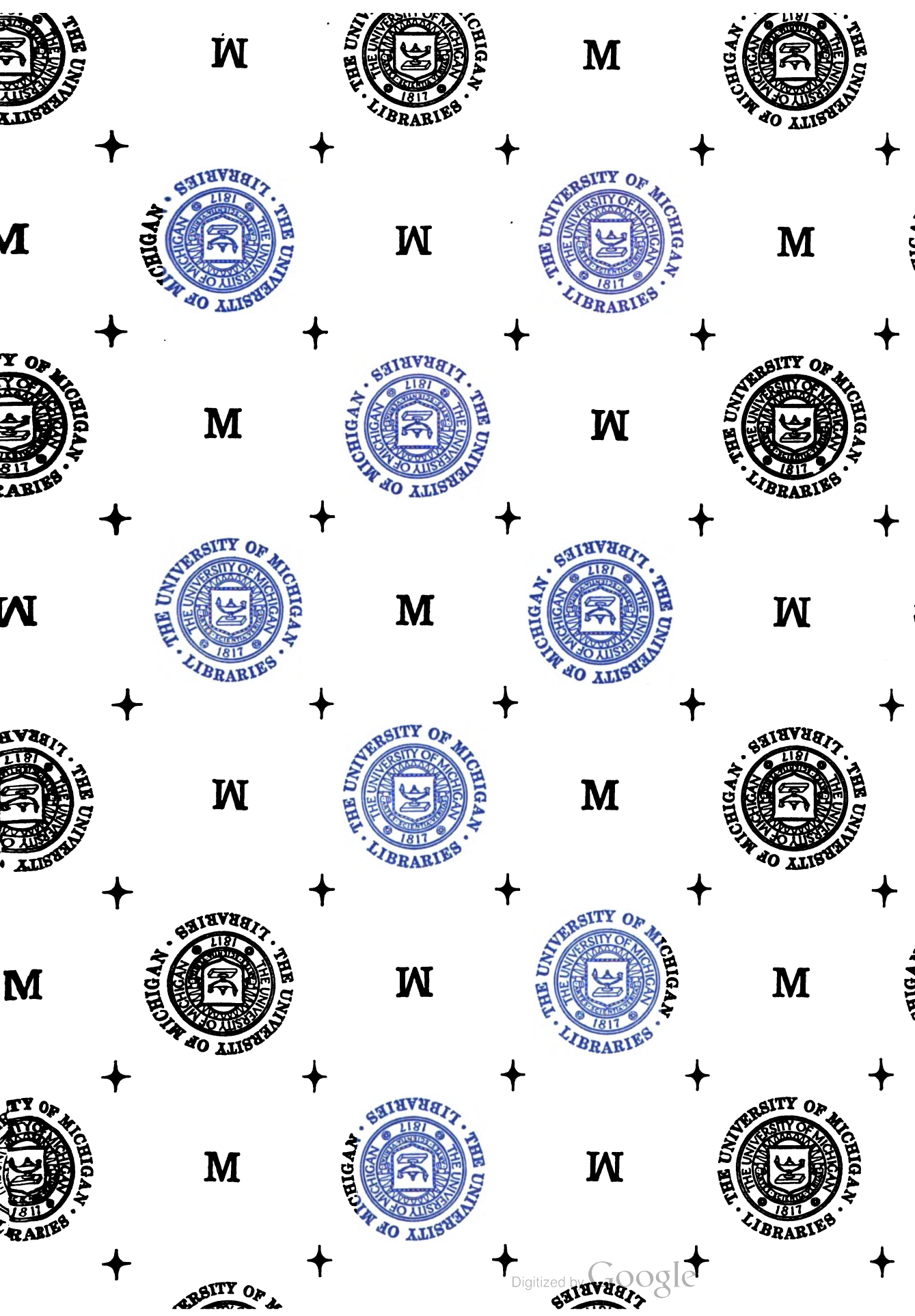


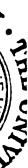
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GLEANINGS FOR A LEXICON OF CLASSICAL CHINESE II

BY

BERNHARD KARLGREN

This paper is a direct sequel to an article in
BMFEA, vol. 44.

941. *lap130*. Li: Yüé ling: la sien tsu, He makes la winter sacrifice to the ancestors, Li Gl. 233.

942. *lai9*. Ode 275: yi wo lai mou, You have given us the wheat and the barley, Gl. 1088; Ode 262: Huai Yi lai k'iu, They went to seek the Huai tribes, Gl. 1036;

943. *lai140*. Ode 193: t'ien tsu wu lai, Our fields are all weed-covered, Gl. 554.

944. *lai-154*. Shu: To fang: wei k'i ta kie lai er, We will greatly help and reward you, Gl. 1930; Shu: Ts'in shi: wo shang lai ju, I will reward you, Gl. 2100.

945. *lai-154*. Shu: Lü hing: Chao min lai chi, The million people will receive the advantage of it, Gl. 2052. Tso: Siang 14: wang shi chi pu huai, yi po kiu shi lai, That the Royal house was not destroyed depended on our uncle, Tso Gl. 555.

946. *lan61*. Tso: Ch'eng 7: er yi ... t'an lan shi kün, You have served ruler with ... covetous greed, Tso Gl. 396.

947. *lan-85*. Ode 305: pu tsien pu lan, There were no disorders, no excesses, Gl. 958; Tso: Chao 27: Shu-sun kü huochi lan, Shu-sun feared that the disaster would overflow him, Tso Gl. 751.

948. *lan-140*. Tso: Süan 12 lan lü Tattered clothes, Tso Gl. 305.

949. *lan85*. Ode 112 (Lu text version): Ho shuei ts'ing ts'ie lan yi, The Ho river is clear and big-waved, Gl. 278.

950. *lang-85*. Ode 30: hüe lang siao ao, You ridicule me and treat me with laughing arrogance, Gl. 80.

951. *lao19*. Read *lao-* in Ode 113: mo wo k'en lao, You have not been willing to (recognize our toil:) reward us (encourage us), Gl. 284.

952. *lei-181*. Ode 241: k'o ming k'o lei, He was able to be enlightened, to be good, Gl. 830; Ode 247: yung sier lei, Forever there will be given you good (things), same Gl., *ibid*: k'i lei wei ho, What are those good (things), same Gl. Ode 255: er ping yi lei, You should hold on to what is right and good, same Gl. and Gl. 936; Ode 241: shi lei shi ma, He offered them in sacrifice to God on High, he offered them in the camping place, Gl. 845; Shu: Yao tien: si lei yü shang ti, And then he made lei sacrifice to God on High, Gl. 1256; Ode 257: t'an jen pai lei, The covetous men ruin the good, Gl. 830; Tso: Süan 17: hi nu yilei ché sien yi, Those who are pleased or displeased according to the goodness (of the object) are few, Tso Gl. 347; Tso: Ch'eng 2: wu nai fei tê lei hu, It is surely not virtue and goodness, Tso Gl. 369; Tso: Siang 16: ko shi pi lei, The songs must follow the category (meaning, content) sc. of the pantomime dance, i.e. they should form an adequate libretto to the dance, Tso Gl. 558; Tso: Ai 11: pi yi lei yen, You must leave along what is of the same kind there (sc. a remnant of it), Tso Gl. 794.

953. *lei*120. Yi: kua 48 (one text version) used for 954: lei k'i p'ing, It destroys the jug (bucket), LC 903; Li: K'ü li: wei ta fu lei chi. (In serving a melon) to a dignitary, one wraps it up, Li Gl. 21, LC 907; Li: Yü ling: lei niu, Hobbled (tethered) bulls, Li Gl. 204.

955. *li*:166 used for 956 in Ode 193: yu yu wo li, Distressing is my suffering, Gl. 90; Ode 258: yün ju ho li, Oh, how distressed I am.

957. *li*:96. Ode 250: ch'i ki nai li, The settlements were (regulated:) well distributed, Gl. 908.

958. *li*:145. Ode 197: pu li yü li: I am not attached to the lining, Gl. 595; Tso: Chuang 14: po fu wu li yen, You have had no words (informations) from the inside [for me], Tso Gl. 57.

959. *li*:27. Ode 253: yi kin ch'ou li, To make careful the evil and wicked ones, Gl. 918; Ode 257: shuei sheng li kie, Who has been born a (steps:) promoter of evil (cruelty), Gl. 969; Ode 250: ts'ü li ts'ü tuan, He took whet stones, he took hammering stones, Gl. 907; Ode 196 (Han school text): han fei li t'ien, It flies up and reaches heaven, Gl. 582; Chuang: Ta tsung shi: wei niao er li hu t'ien, (You dream that) you are a bird and (touch:) reach heaven, same Gl. Shu: Kin t'eng: kou li nüe tsi, He has met with an epidemic sickness and is violently ill, Gl. 1568; Shu: Tsi ts'ai: yü wang li sha jen, I do not tyrannically kill people, Gl. 1693; Shu: Kao Yao mo: shu ming li yi, All the enlightened ones will energetically assist him, Gl. 1298; Tso: Siang 11: jen yi li chi, By benevolence (goodness) one (polishes:) refines it, Tso Gl. 519; Tso: Chao 7: pu wei li, (The kuei Spirit) does not become a li malevolent spectre, Tso Gl. 700; Tso: Ting 12: yü k'i su li ning wei wu yung, Than to be (in vain:) to no purpose li (sharp:) bold, it is better to lack courage, Tso Gl. 772.

960. *li*:198. Ode 170: yü li yü li, The fishes fasten in the fish-trap, Gl. 442; Ode 235: k'i li pu yi, Their number, was it not a hundred thousand, Gl. 759; Shu: To fang: min ch'i li, Such of the people who had been li assigned (for punishment), Gl. 1907; Shu: *ibid.*: shen k'ue li, He was careful about those who were assigned [for punishment], same Gl.; Shu: Lü hing: fei ch'a yü yü ch'i li, They made no examination in regard to li those assigned [for punishment] in yü the criminal cases, same Gl.; Shu: Ku ming: tien li, They (the kings) tien set forth li their refinement, Gl. 1974; Tso: Huan 5: wei yü-li ch'i ch'en, He made a yü-li fish-trap battle array, Tso Gl. 30. Li: Tsi yi: li yü pei, He fastens it (sc. the victim) to the stone pillar, Li Gl. 463.

961. *li*:72. Ode 65: pi shu li li, That millet (has ears that) are hanging down, Gl. 196; Ode 70: ch'i li yü lo, The pheasant fastens in the net, Gl. 442; Ode 196: pu li yü li, I am not attached to the lining, Gl. 595; Ode 204: luan li mo yi, The disorder and li dispersion are painful, Gl. 638; Ode 232: yue li yü Pi, The moon (is attached to:) dwells in (the constellation) Pi, Gl. 442; Ode 207: tsai li han shu, We have successively passed through cold and heat, same Gl.; Li: H'ue ki: li king pien ch'i, To (divide:) punctuate the texts and distinguish their purport, Li Gl. 399;

962. *li*:63. Ode 196 (Mao and Lu text versions): han fei li t'ien, It flies up and reaches heaven, Gl. 582 (cf. par. 959 above); Ode 299: Lu hou li ch'i, The prince of Lu has come, same Gl., Shu: Lo kao: wu yüan yung li, Without consideration of the distance, they will therefore come to you, same Gl.; Ode 256: ch'ê jen ch'i yü yi wei s'i li, The folly of a wise man is a (deliberate) offence, Gl. 947; Shu: Ta kao: kin t'ien kiang li yü Chou pang, When Heaven now sends down guilt on the state of Chou, Gl. 1616; Shu: To shi: t'ien tsi yü Yin ta li, Heaven has applied to Yin ta li a great (guilt=) punishment, Gl. 1812.

963. *li*:44. Ode 99: *li wo tsi hi*, Stepping to me, he approaches, Gl. 250; Ode 4: *fu li tsiang eh*, May happiness and dignity make him great, Gl. 15; used for 964 in Ode 58 (Han and Ts'i text versions, where Mao reads: *t'i wu kiu yen*): *li wu kiu yen*, The [oracle] pronouncements had no inauspicious words, Gl. 179; used for 965 in Ode 304: *shu ai li pu yüe*, He followed the rules of conduct without transgressing, LC 934: Tso: Sün 14: *li ki yü tie huang*, His shoes (reached him) were brought to him at the Tie-huang gate, Tso Gl. 61; Tso: Hi 4: *si wo sien kün li*, It was given to our founder an endowment, Tso Gl. 86.

966. *li*:202. Ode 257: *min mi yu li*, The people have no (multitude) no great number (are reduced in number) Gl. 430; Ode 166: *k'ün li po sing*, All the numerous [people of] the hundred clans, same Gl.; Shu: Yao tien: *li min tsu ki*, The multitudinous people will presently starve, Gl. 1283, 1213; Shu: Kao Yao mo: *li hien*, The numerous (conspicuous:) eminent ones, Gl. 1327; Shu: Yü kung: *küe t'u ts'ing li*, Its soil is bluish black, Gl. 1372.

967. *li*:66. Ode 247: *li er nü shi*, It (Heaven) will give you young ladies and young gentlemen (sc. children), Gl. 890; Ode 276: *wang li er ch'eng*, The king regulates your achievements, Gl. 1090; Shu: Yao tien: *li kiang er nü* . . . , He (regulated, arranged:) directed and sent down his two daughters (to be wives in the Yü house), Gl. 1246.

968. *li*:22. Ode 196 (one text version): *pu li yü li*, I am not attached to the lining, Gl. 595; Shu: Tsiu kao: *mie wu li*, For the extinction he had no anxiety, Gl. 1683.

969. *li*:20. Ode 156: *ts'in kie k'ili*, The mother ties her kerchief, Gl. 382.

970. *li*:19. Ode 192: *yi pu wo li*, And yet they cannot force me, Gl. 538; Ode 257: *li min tai shi*, The doughty people in generations live from it, Gl. 974.

971. *lip*:117. Ode 257: *mie wo li wang*, It destroys our appointed king, Gl. 975. used for 972 in Ode 275: *li wo cheng min*, You have given grain-food to our multitude, Gl. 1087.

972. *lip*:119. Shu: Kao Yao mo: *cheng min nai li*, The multitude then had grain-food, Gl. 1087.

973. *lip*:118. Ode 225: *t'ai li*, T'ai-plant broad-hats, Gl. 728; Tso: Sün 4: *yi kuan li ku*, (the arrow glanced on the chariot pole) and so it pierced the (cap:) cover over the wheel-hub, Tso Gl. 276.

974. *li*:77. Shu: P'an Keng: *li kao er po sing yü chen chi*, I will (seriatim:) in all details tell you people about my will, Gl. 1475; Shu: Ta kao: *si wu kiang ta li fu*, I have succeeded to (tasks without bounds and in great li numbers:) boundless and greatly numerous tasks, Gl. 1588; Shu: Tsi ts'ai: *kien kiu sha jen li yu*, The traitors and villains and killers and li jen (fingersqueezing men:) torturers will be pardoned, Gl. 1694; Shu: Kün Shí: *fu k'o king li si sien jen*, They will not be able king li at length to succeed to the former men, Gl. 1865b.; Shu: Shao kao: *wu t'iyu Yin li nien*, Not miss the series of years of the lords of Yin; Shu: Kün Shí: *to li nien so (hu)*, They passed through a great quantity of years, Gl. 1872; Li: T'an Kung: *li kie er sheng*, To pass along the staircase step by step, Li Gl. 174.

975. *li*:72. Shu: Yao tien: *li siang j'i yüe sing ch'en*, To calculate and delineate the sun, the moon and (the other) heavenly bodies, Gl. 1215.

976. *li*:75. Ode 156: *cheng tsai li sin*, (They are) in great number on the chestnut firewood, Gl. 387; Ode 245: *shi ying shi li*, It had (ripe) ears, it had li solid kernels, Gl. 873; Ode 291: *tsi chi li li*, They (heap:) stack it densely, Gl. 1132; Shu: Yao tien: *k'uan er li*, Large-minded and yet apprehensive (careful), Gl. 1289.

977. *liang*:138. Tso: Chao 8: *fu liang ki*, (What is not good:) misfortune will reach me (strike me), Tso Gl. 731.

978. *liang*:11. Tso: Süan 12: yü hia liang ma, The charioteer descends, he pairs the horses (makes them stand two and two abreast), Tso Gl. 312; Tso *ibid.*: tsu p'ien chiliang, One tsu consists of two 50-men troops, Tso Gl. 306.

979. *liang*:166. Li: Li yün: yüe yi wei liang, The moon is taken as measure, Li Gl. 269.

980. *liang*:9. Li: Kiao t'ê sheng: peng chi wei yen liang ye, The peng sacrifice, that means liang to search, Li Gl. 309.

981. *liang*:85. Used for 982 in Ode 236: liang pi Wu Wang, Bright was that Wu Wang, Gl. 786; used for 983 in Ode 257: chi liang shan pei, You are only rapacious and disloyal, Gl. 985; Tso: Min 2: mang liang, The parti-coloured [robe] means liang scantiness [of feeling], Tso Gl. 80.

982. *liang*:8. Shu: Yao tien: liang ts'ai, To assist in the affairs, Gl. 1281; Shu: Wu yi: nai huo liang yin, Then huo it is said, the light was obscured (i.e. the ruler withdrew into seclusion. The phr. liang yin is quoted in Lun yü: Hien wen with 984 instead of 982, Gl. 1836.

985. *liang*:75. Ode 211: ju ts'i ju liang, (the growing grain) is like thatch (so thick), like poles (so sturdy and tall), Gl. 682.

986. *liao*:66. Shu: Pi shi: shan liao nai kia chou, Select well your buffcoats and helmets, Gl. 2098.

987. *liao*:9. Shu: Lo kao: p'ing hiang tsi yü liao, Make them turn to their colleagues, Gl. 1761.

988. *liao*:86. Ode 192: liao chi fang yang, When the fire is just flaming high, Gl. 540; Shu: P'an Keng: ju huo chi liao yü yüan, Like a fire's flaming in the field, Gl. 1431.

989. *liao*:128. Ode 117: tsiao-liao chi shi, The fruits of the pepper plants, Gl. 295; Tso: Yin 11: yi liao yi ku wu yü ye, I also rely on it (your help) in order to strengthen my borders, Tso Gl. 22.

990. *liao*:85. Ode 95 (Han text version): liao k'i ts'ing yi, Deep and clear-flowing is their clear [water], Gl. 245.

991. *liet*:18. Shu: Li cheng: yi lie yung chung fa, According to degrees (of crime) apply just punishments, Gl. 1967; Tso: Siang 15: wang ki kung hou po ts'i nan ko kü k'lie, That the king and the dukes etc. each occupies his rank position, Tso Gl. 113; Tso: Hi 15: ju er wei ting lie, When you had entered (Tsin) but you had not yet established your [princely] position, same Gl.: Li: Li yün: lie yü kuei shen, They lie (are ranked among:) take their place among the Spirits, Li Gl. 262; used for 992 in Li: Yü tsao: shan ts'ê lie, The mountains and meres were laid under prohibitions, Li Gl. 339.

993. *liet*:86. Used for 991: Ode 78: huo lie kü kü, The (fire-ranks:) rows of fire surge everywhere, Gl. 214; Ode 202: nan shan lie lie, The Southern mountain (is rank-like:) has peak after peak, Gl. 627; Ode 282: ki yü lie k'ao, I have assisted (sc. in the sacrifice) my brilliant dead father, Gl. 1682; Ode 240: lie kia pu hia, His brilliance and greatness had no flaw, Gl. 758; used for 994: Ode 204: tung ji lie lie, The days of the winter are bitterly cold.

995. *lien*:162. Used for 996: Tso: Siang 15: K'ü Tang wei lien yin, K'ü Tang was director of the [palace] carriages, Tso Gl. 556; likewise in Tso: Siang 18: lien ta k'ü, (Su) pulled by hand a large carriage, Tso Gl. 572. Li: Yü tsao: lien yung t'ang, He immediately used hot water, Li Gl. 340.

996. *lien*:159. Ode 227: wo jen wo lien, We loaded our hand-carts, Gl. 733.

997. *lien*:85. Ode 112: Ho shuei ts'ing ts'ie lien, The water of the Ho is clear and wavy, Gl. 278.

998. *lien-66*. Shu: Wei tsf: yung yi ch'ou lien, In applying the government one (amply:) heavily levies taxes, Gl. 1509; Shu: Hung fan: lien shi wu fu, He brings together these five felicities, Gl. 1530.

999. *lien-140*. Ode 124: lien wan yü yü. The creepers spread to the border tracts, Gl. 304.

1000. *lien-120*. Tso: Siang 3: pei lien san ts'ien, Three thousand men with silk long-coats, Tso Gl. 466; Li: Yü ling: kien lien kie tsün, To select and train the excellent men, Gl. 2204; Shu: Lü hing (a text version quoted in Mo-tsi: Miao min fou yung lien, The Miao people did not use an improving training, same Gl.

1001. *lin-131*. Ode 240 pu (p'ei) hien yi lin, Grandly illustrious he looked down with care (on his people), Gl. 814; Ode 241: yi er lin ch'ung, With your approachers and knockers (sc. engines of assault), Gl. 843; Shu: Ku ming: ming ju-- lin kün Chou pang, He ordered you... to look down upon and govern the state of Chou, Gl. 2001; read lin- (K'ü sheng): Tso: Süan 12: pu lin yü ta kung, They divined about (ceremonial) wailing in the grand temple, Tso Gl. 290.

1002. *lin 119* and 1003 *lin-112*. Ode 116: po shi lin lin, The white stones are fretted (worn), Gl. 294.

1004. *lin-53*. Used for 1005 in Tso: Ai 15: lin jan yün ta fu chi shi, Full of fear they will drop the dignitary's corpse, Tso Gl. 796.

1006. *ling-9*. Ode 103: (one text version): lu ch'ung ling. The hounds have double bells, Gl. 257. Ode 126: si jen chi ling, The attendant I order, Gl. 308; Ode 247: kao lang ling chung, May your high brilliance (have:) last to a good end, Gl. 885.

1007. *ling-173*. Shu: P'an Keng: fei fei küe mou, tiao yu ling, I do not reject their counsels, but kindly follow the best. Gl. 429, 1481; Shu: Lü hing (orthodox version): Miao min fu yung ling, The Miao people did not use goodness, Gl. 2204; Shu: To fang: pu k'o ling ch'eng yü lü, He could not excellently (take over in regard to:) take care of the multitude. Gl. 1909; Tso: Wen 1: shi chi yüe ling, They gave him (the dead prince) the posthumous name Ling buffoon, Tso Gl. 194;

1008. *ling-170*. Tso: Siang 8: p'ing ling wo ch'eng kuo, They go across our city walls, Tso Gl. 488.

1009. *liu-85*. Used for 1010 in Ode 1: tso yu liu chi, To the left and the right we (detain:) catch it, Gl. 3; Shu: Yao tien: liu yu wu hing, Banishment is the mitigation of the five [principal] punishments, Gl. 1268; Shu: Yü kung: er po li liu. The [next] 200 li are the nomades, Gl. 1392; Li: Chung yung: kün tsf ho er pu liu, The noble man is harmonious and does not (flow out:) drift away (from his principles), Li Gl. 509.

1010. *liu-102*. Ode 263: pu liu pu ch'u, Do not loiter, do not stay, Gl. 1046.

1011. *liu-108*. Used for 1012 in Ode 233: san sing tsai liu, The Three Stars are [seen in] the central roof-hole, Gl. 746.

1013. *liu-18*. Shu: Ku ming: yi jen mien chi liu li... One man in state cap, holding a liu axe, stood..., Gl. 1996; Shu: Kün Shī: hien liu küe ti, He killed all his enemies, Gl. 1107; Ode 285: sheng Yin ngo liu, He conquered the Yin and (stopped) exterminated and killed them, same Gl.; Ode 257: lüe ts'ai k'li liu. If one plucks it, it will be destroyed, Gl. 964. Shu: P'an Keng: chung wo min wu tsin liu, He attached great importance to the people (so that) they should not be destroyed and killed, Gl. 1411.

1014. *liu, liu-85*. Ode 95 (Mao version): liu k'i ts'ing yi, Deep-and-clear flowing is the clear (stream), Gl. 245.

1015. *liu-70*. Ode 304: wei hia kuo cho liu, He was badged and ensigned by the states below, Gl. 1194.

1016. *lok140*. Shu: Yao tien: ti nai tsu lo, The emperor died, Gl. 1110; Ode 287: fang yü lo ch'i. I scrutinize my (fallen down:) deceased one (my dead father), same Gl.

1017. *lok75*. Used for 1018 in Ode 138: k'o yi (lo) lia o ki, I can cure my hunger, Gl. 337.

1019. *lou-85*. Ode 256: shang pu kuei yü wu lou, May you be free from shame (even) in the secluded (northwestern) corner of the house, Gl. 956.

1020. *lou-38*. Tso: Siang 24: pu lou wu sung, Small hillocks have no fir trees, Tso Gl. 618.

1021. *lu-157*. Ode 108: shu yi hu kung lu, He is very different from the prince's charioteers, Gl. 272; Ode 241: Kuan yi tsai lu, Their customs and institutions then became grand, Gl. 824. Used for 1022 in Ode 299: ta lun nan kin, They largely present us with southern metal, Gl. 1157. Shu: Ku ming: ta lu, cho lu, sien lu, t's'i lu, The grand chariot, the adjunct chariot, the foremost chariot, the secondary chariot; Tso: Siang 26: s'i ch'i sien lu (The prince) gave him a foremost chariot, Tso Gl. 375.

1023. *lu-141*. Ode 263: jeng ch'i ch'ou lu. (Repeatedly:) again and again he seized crowds of prisoners, Gl. 1051.

1024. *luk198*. Shu: Yao tien: na yü ta lu, He was sent into the great hill-foot forest. Gl. 1251.

1025. *luk113*. Ode 192: yü ho ts'ung lu. (Wherein:) how can we (pursue:) be bent on blessings, Gl. 531; Shu: Kün Sh'i: Wu Wang wei tsi si jen shang ti yu lu, [Under] Wu Wang four of these men still advanced and had their emoluments (i.e. were alive and in office), Gl. 1882; Tso: Ch'eng 13: wu lu Hien kung tsi sh'i, On the ill-luck [report] that prince Hien had died, Tso Gl. 415; Li: Tsa ki: pu lu, Misfortune, announcement of a prominent person's death, Li Gl. 411. Cf. LC 1001.

1026. *luk62*. Tso: Ch'eng 13: lu li, To join forces, Tso Gl. 414.

1027. *luk115*. Ode 154: shu tsi ch'ung lu, The glutinous millet and the panicked millet, the slowly ripening grain and the lu quickly ripening grain. Variant 1028, Gl. 375.

1029. *luan-5*. Ode 250: shê Wei wei luan, For fording the Wei he made a crossing(-place), Gl. 906; Used for 1030 si, a variant for 1031, see Grammata Serica Recensa paragr. 180, in Shu: P'an Keng: tsi yü yu (luan:) si cheng t'ung wei, Now I have such who share the high positions in the si-cheng government, Gl. 1464; Shu: *ibid.*: (luan:) si yüe wo kia, (Regulating:) putting in order our house, Gl. 1479; Shu: Tsi ts'ai: kie (luan:) si wei min, To govern and manage the people, Gl. 1696 (there several similar Shu passages); Shu: Lü hing: min ch'i (luan:) si, The governing of the people, Gl. 2078; Shu: Ku ming: k'i neng er (luan:) si si fang, How can I govern (the regions of) the four quarters, Gl. 2005. — Shu: Lo kao: si fang ti luan, The lands of the four quarters have been led to rebellion, Gl. 1778; Shu: To shi: wang (ku:) hu luan pi wo, Without our (relying on:) taking advantage of the disorder [of Yin] it (Heaven) helped us, Gl. 1800.

1032. *luan75*. Ode 147: ki jen luan luan, The distressed man will be emaciated, Gl. 354.

1033. *lun9*. Ode 192: yu lun yu tsi. Having principles, having (spine:) reason, Gl. 534; Shu: K'ang kao: shi tsi Yin fa yu lun. Follow those laws of the Yin that have good principles, Gl. 1641.

1034. *lun149*. Used for 1033 in Ode 242: wu lun ku chung, Oh, (classified:) assorted are the drums and bells, Gl. 853; Li: Tseng tsi wen: ta si ch'eng: lun shuo, The great perfecter (of instruction) discusses . . . , Li Gl. 251.

1035. *lun85*. Ode 112: ho shuei ts'ing ts'ie lun yi, The waters of the River are clear and rippling, Gl. 280; Used for 1033 in Shu: Wei tsi: kin Yin k'i lun sang,

Now in Yin its (norms, laws:) statutes have been lost, Gl. 1504, Ode 194: *lun sü yi p' u*, They are all together made to suffer, Gl. 564.

1036. *lun*159. Li: T'an Kung: *mei tsai lun yen*, How beautiful and (all-round:) complete, Li Gl. 158.

1037. *lung*170. Ode 258: *yün lung ch'ung ch'ung*. It is sultry and thundering and exceedingly hot, Gl. 988.

1038. *lung*212. Used for 1039 in Ode 293: *wo (lung:) ch'ung shou chi*, We have been favoured and received it, Gl. 1137.

1040. *lüt*60. Ode 202: *nan shan lü lü*, The Southern mountain (is row-like:) has top after top, Gl. 627; Shu: Yao tien: *t'ung lü tu*, He made uniform the pitch-pipes and the measures, Gl. 1261; Li: Chung yung: *shang lü t'ien shi*, Above he adopted as his *lü* law the seasons of Heaven, Li Gl. 526.

1041. *lü*:70. Ode 205: *lü li fang kang*, My backbone and sinews are just now hard, Gl. 644; Ode 220: *yao ho wei lü*, The viands and kernel-fruits are displayed, Gl. 705; Ode 284: *tuei cho k' i lü*. (As if) carved and chiselled (i.e. refined) are his retainers, Gl. 807; Ode 241: *yüan cheng k' i lü*, *yan ts' u Lü (Kü)*. Then he formed his cohorts, and in order to stop them he marched to Lü (Kü), Gl. 834, LC 4; Ode 250: *yü shi lü lü*, There he lodged, Gl. 901; Ode 250: *chi lü nai mi*, The lodgings were dense, Gl. 908; Ode 290: *hou chu hou po hou ya hou lü*, There is the master, the eldest son, the next-following son, (the multitude:) all the younger men of the family, Gl. 1118; Ode 300: *tun Shang chi lü*. He brought together the multitudes of Shang, Gl. 1162; Shu: Yü kung: *ts'ai meng lü p'ing*, Ts'ai-meng was (laid out:) arranged and regulated, Gl. 1371 (with several parallel texts). Shu: Shao kao: *lü wang jo kung*, I extol the king and Your Grace, Gl. 1719; Shu: To fang: *pu k' o ling ch'eng yü lü*, He could not excellently (take over in regard to:) take care of the multitude, Gl. 1909; Tso: Hi 22: *t'ing shi lü po*, The (fillings of the court:) objects filling the court were set out (displayed) hundred of gifts, Tso Gl. 130; Tso: Ch'eng 18: *shi pu ling cheng, lü pu pi shi*, The *shi* subordinate officers under the *cheng* principal officers did not infringe upon the *cheng*, the *lü* subordinate officers under the *shi* did not press upon the *shi*, Tso Gl. 459; Tso: Siang 14: *shang lü yü shi*, The merchants display (expose) it in the market, LC 1017, Tso Gl. 552.

1042. *lü*38. Used for 1043 in Ode 115 *fu yi fu lü*, (You have your robes and skirts but) you do not (drag and trail them:) wear them sweeping their trains, Gl. 289; Ode 223: *shi kü lü kia o*, In their mode of living, they are (empty:) worthless and arrogant, Gl. 557 (here read *lou*).

1044. *lü*-44. Ode 220: *lü wu k' i k' i*, They (repeatedly dance) keep dancing like demon-mask dancers, Gl. 712; Ode 237: *siao lü p'ing p'ing*. They scraped and (repeated:) went over them again, (making them) solid, Gl. 796; Shu: K'ang kao: *ti lü wei t'ung*, I have guided them but repeatedly they have not concurred (with my directions), Gl. 1656.

1045. *lü*53. Ode 250: *yü shi lü lü*, There he lodged, Gl. 901.

1046. *lü*61. Tso: Sün 11: *shi feng jen lü shi*, He ordered the boundary-man carefully to calculate the enterprise, Tso Gl. 283. Tso: Sün 12: *ts'ien mao lü wu*. The scouts precautionously think about surprises, Tso Gl. 295.

1047. *lüan*-38. Ode 218: *si lüan ki nü*, I think of the beautiful young girl, Gl. 700; Ode 102: *yüan hi lüan hi*, How handsome, how beautiful, Gl. 256; Ode 106: *yi tsie lüan hi*, Oh, how beautiful, Gl. 241.

1048. *lück*102. Shu: Yü kung: *Yü yi ki lüe*, Yü-yi was (traced out) defined, Gl. 1350; Tso: Sün 11: *lüe ki chi*, He traced out the foundations (for the fortifications), Tso Gl. 13; Tso: Yin 5: *wu tsiang lüe ti yen*, I will make an (inspection) tour of the land, same Gl.: Tso: Hi9: *tung lüe chi pu chi*, As to his eastward travelling

I know nothing, Tso Gl. 103: Tso: Sün 15: *yí lüé Tí t'u*, In order to march into the territory of the Tí barbarians, Tso Gl. 338: Tso: Ch'eng 2: *ts'in pai wang lüé*, They violate the king's (regulations:) ordinances, Tso Gl. 383; Tso: Ting 4: *wu tsí yü fu Wen Wu chí lüé*, You wish to revert to the lüé rules (norms) of Wen Wang and Wu Wang, same Gl., Tso: Chao 7: *t'ien tsí king lüé*, The Son of Heaven king lays out the lüé (plannings:) general frontiers, same Gl.; Tso: *ibid.*: *feng lüé chí nei*, Within the boundaries (frontiers), same Gl. Tso: Ch'eng 12: *lüé k'í wu fu*, They (transgress:) violate their warriors, Tso Gl. 411; Kuo yü: Tsin 8: *lüé tsê*, He violates the laws, same Gl.; Used for 1049 in Tso: Siang 8: *yí t'ao luan lüé*, To punish those who are rebellious and predatory, Tso Gl. 487; Tso: Siang 18: *shí sū er tsi, lüé ye*, Their armies are hasty and eager, it is [simply] a raid, Tso Gl. 574.

1050. *ma-113*. Ode 241, *shí lei shí ma*, Them he sacrificed to God on High, them he sacrificed in the camping place, Gl. 845; Ode 180 (one text version): *ki ma kí tao*, We have sacrificed in the camp and prayed, Gl. 473.

1051. *mai-162*. Ode 224. *hou yü mai yen*, Afterwards I should be disfavoured (hated), Gl. 726; Ode 229: *shí wo mai mai*, You look at me with disfavour, same Gl.; Ode 273: *shí mai k'í pang*, He makes his seasonal tour in his state, Gl. 1081; Shu: Shao kao: *tsie sing wei jí k'í mai*, Discipline their natures (minds) and they will progress daily, Gl. 1733; Tso: Chuang 8: *Kao Yao mai chung tê*, Kao Yao went and (sowed:) spread his virtue. Tso Gl. 45: Ode 196: *wo jí sí mai er yüe sí cheng*. We (come on:) advance every day, we (go forward) progress every month, Gl. 587.

1052. *mai-19*. Shu: Li cheng: *yung mai siang wo kuo kia*, Use them and stimulate them to assist (in the government of) our state.

1053. *man-120*. Li: Yüé kí: *pu hūe ts'ao man*. If you do not learn to handle the (prologings:) cadences (in the music). LC 1027; Tso: Ch'eng 5: *ch'eng man*, He rode in an unadorned (plain) car, Tso Gl. 391.

1054. *man-142*. Ode 230: *mien man huang niao*, Delicate are the yellow birds, Gl. 741.

1055. *mang-140*. Ode 303: *tsê Yin t'u mang mang*, He dwelt in the land of Yin that was very large, Gl. 1181. Ode 304: *hung shuei mang mang*. The waters of the deluge were vast.

1056. *mang-43*. Tso: Min 2: *mang liang*, The parti-coloured [robe] means scantiness "of feeling", Tso Gl. 80.

1057. *mang-27*. Ode 304: *wei hia kuo tsün mang*, He was magnified by the states below, Gl. 1197.

1058. *mao-13*. Shu: K'ang kao: *mao wen yü Shang ti*, It was seen and heard by God on High, Gl. 1624; Used for 1059 in Shu: Ts'in shí: *mao tsi yi wu chí*, If he is jealous and resentful and hates them, Gl. 2117; Tso: Ch'eng 2: *tí tsu kie ch'ou kuo tun mao chí*, The Tí soldiers all drew their dagger-axes and shields and mao rushed against him, Tso Gl. 366. Cf. Gl. 1998.

1060. *mao-190*. Ode 45: *tan pí liang mao*, Hanging down are those two tufts of hair, Gl. 128; Ode 212: *cheng wo mao shí*, We offer gifts to our fine officers, Gl. 679.

1061. *mao-125*. Shu: Wei tsí: *wu kia mao sun yü huang*, The old men of our house have withdrawn in senility, Gl. 1506.

1062. *mao-153*. Used for 1063 in Shu: Lü hing: *wei (mao:) miao yü kí*, You should (hair-finely:) minutely make investigation, Gl. 2060; Tso: Sün 14: *yü shí yu jung mao*, Then there were elegancies, Tso Gl. 333.

1064. *mao-110*. Ode 128: *k'iu mao wu tuei*, The triangular-bladed lance and the silvered butt-cap. Gl. 314.

1065. mao-140. Used for **1058** in Tso: Sün 12: ts'ien mao, The (gazers:) scouts (marching in advance), Tso Gl. 294.

1066. mei-80. Ode 163: mei huai mi ki, Each of them (anxiously thinking of not reaching:) afraid of lagging behind, Gl. 405.

1067. mei-75. Used for **1068A** in Li: Yü tsao: shi jung kü kü (mei mei:) hui hui: The appearance of their eyes was scared and bewildered, Li Gl. 353.

1068B. mei-72. Shu: Ts'in shi: mei mei wo si chi, Very (obscure:) bewildered I ponder it, Gl. 2111; Tso: Siang 26: Ch'u wang mei yü yi lai, The king of Ch'u has coveted to make (a coming:) an expedition here, Tso Gl. 640.

1069. mei-75. Ode 156: wu shi hang mei, Do not let us serve (as soldiers) and go in ranks and mei be gagged, Gl. 386; Ode 300: shi shi mei mei, It is very solid, board upon board, Gl. 1159.

1070. mei-113. Li: Yü ling: si yü kao mei, He sacrifices to the (high:) eminent god of matrimony, Li Gl. 194.

1071. mei-109. Used for **1072** in Ode 154: yi kie (mei:) wei shou, In order to (enlarge:) increase a vigorous old age, Gl. 374.

1073. meng-96. Ode 73: ts'uei yi ju men, The felt robe was like red-millet, Gl. 210.

1074. meng-140. Ode 37: hu k'iu meng jung, The fox-furs are motley and bushy, Gl. 165; Ode 47: meng pi tsou ch'i, She is dressed in dolichos crepe, Gl. 134; Ode 156: ling yü k'i meng (this is the Lu school reading; Mao has **1075** instead), The falling rain is darkening, Gl. 385; Shu: Hung fan: yüe yü, yüe tsi, yüe meng... They are called (oracle about) rain, clearing up, meng fog... Gl. 1551; Tso Chuang 10: meng kao p'i, meng putting on kao envelopping p'i leopard skins, Tso Gl. 52.

1076. meng-36. Ode 192: shi t'ien meng meng, They (the people) look on Heaven as (darkened, unenlightened, blind:) undiscerning, Gl. 532.

1077. meng-39. Shu: K'ang kao: meng hou chen k'i ti, You leading prince, my younger brother, Gl. 1622.

1078. meng-83. Ode 58: meng chi ch'i ch'i, A jesting (jolly) man of the people, Gl. 176.

1079. mi-175. Ode 58: mi shi lao yi, I had no toil from my household, Gl. 183; Ode 65: hing mai mi mi, I am walking slowly, Gl. 197; Ode 256: min chi mi ying, When the people are not satisfied, Gl. 961; Ode 269: wu feng mi yü er pang, There are no fiefs that are not in your land, Gl. 1074a; Tso: Sün 12: yü mi tsing, The charioteer waved his flag, Tso Gl. 311; Li: Shao yi: kuo kia mi pi, When the state has been wasteful and ruinous, Li Gl. 394.

1080. mi-57. Ode 183: sin chi yü yi pu k'o mi wang, The grief of the heart, it cannot be stopped or forgotten; Tso: Siang 27: ping k'i shao mi, Hostilities may be to some extent (stopped:) obviated, Tso Gl. 627.

1081. mi, mi-57. Ode 252: pei er mi er sing, May you (end:) fulfil your natural years, Gl. 912; Ode 245: tan mi küe yüe, She (went to the end of:) fulfilled her months (of pregnancy), same Gl.; Shu: Ku ming: ki mi liu, It has (extensively:) long tarried, Gl. 1971; Tso: Huan 5: wu ch'eng mi feng, The files of five foot-soldiers were responsible for the closing-up (of the forces), Tso Gl. 31.

1082. mi-66. Shu: Ta kao: mining wu t'u kung, To achieve the serene (dead) Wu's planned work, Gl. 1600; Shu *ibid.*: mining wang ta ming, To achieve the serene (dead) king's great mandate, same Gl.; Shu: Lo kao: wei k'o mi kung kung, I have been unable to achieve the prince's work, same Gl.

1083. mi-14. Used for **1081** in Ode 305: mi ju k'i tsu, (To their full extent:) deep he entered its defiles, Gl. 1201.

1084. *mil62*. Shu: Ts' ai: ho yi sien hou mi min, Make harmonious and pleased and look after the misguided people, Gl. 1654.

1085. *mi85*. Ode 43: Ho shuei mi mi, The waters of the River are voluminous, Gl. 119.

1086. *mit40*. Ode 35 (Han text version): mi wu t'ung sin, I have striven to be of the same (heart:) mind (as you), Gl. 95; Ode 250: ch' i lü nai mi, The lodgings were dense, Gl. 908; Ode 271: su ye ki ming yu mi, Morning and evening (i.e. untiringly) he laid the foundation of his (appointment:) great task, Magnanimous and quiet, same Gl.; Shu: Wu yi (kinwen version): mi t' sing Yin pang, He tranquillized Yin's state, Gl. 1838.

1087. *mit149*. Shu: Yao tien (kinwen version): wei hing ch' i mi tsai, The punishments, then you should make (quiet:) lenient, Gl. 1271.

1088. *miao:140*. Ode 256: t'ing wo miao miao, You listen to me with (slighting:) contempt, Gl. 963.

1089. *miet140*. Ode 254: sang luan mie ts' i, There is death and disorder and destruction of resources, Gl. 930; Shu: Kün Sh' i: Wen mie t'ê, Wen Wang would have had no virtue, Gl. 1880; Tso: Siang 39: K' i mie yi kia yü ts' i, It will have nothing to add to this, same Gl.

1090. *mien-176*. Shu: Ku ming: tsai pin kie mien, In front of the guests' staircase, Gl. 1994; used for 1091 in Shu: Shao kao: mien ki t'ien jo, They strove to comprehend the obedience toward Heaven, Gl. 1728; Shu: Li cheng: mou mien yung p' ei hün t'ê, Endeavour and strive to use those of a greatly docile virtue, same Gl., used for 1092 in Tso: Hi 6: Hün nan mien fu hien pi, The prince of Hü with mien fu (back-tying?) hands tied on his back held a pi jade in his mouth, Tso Gl. 95;

1091. *mien-19*. Used for 1072 in Ode 238: mien mien wo wang (Mao school reading), wei wei wo wang (Lu school reading), Vigorous is our king, Gl. 808.

1093. *mien-85*. Ode 255: t'ien pu mien er yi t' siu, Heaven does not steep you in wine, Gl. 940; Shu: T' siu kao: min mien yü t' siu, The people will steep itself in wine, Gl. 1217; cf also Gl. 1690.

1094. *mien120*. Ode 230: mien man huang niao, Delicate are the yellow birds, Gl. 741; Ode 263: mien mien yi yi, They (the troops) were continuous and orderly, same Gl.; Ode 290: mien mien k' i piao, In a continuous row go the weeders, same Gl.

1095. *mien:10*. Tso: Siang 23: Lo mien ch' i, If you, Lo, escape [with your life], Tso Gl. 601.

1096. *min:206*. Ode 95 (Mao version): min mien t'ung sin, We strive to be of the same (heart:) mind, Gl. 95; Ode 258: min mien wei k' ü, With all our forces we loathe and (try to) eliminate it, Gl. 1000.

1097. *min83*. Tso: Ch' eng 13: min shou t'ien ti ch' i chung, (People:) man [is born] obtaining the middle place between Heaven and Earth, Tso Gl. 412; used for 1094 above, in Ode 263 (Han school version: min min k' i piao, In a continuous row go the weeders, Gl. 741.

1098. *min:85*. Ode 257: mi kuo pu min, There is no state which is not in disorder, Gl. 965; Shu: Lü hing: min min fen fen, Confused and disorderly, Gl. 2028; Tso: Süan 12: pu min k' i sh'ê t' si, You do not destroy our altars, Gl. 965.

1100. *min:72*. Shu: Li cheng: k' i tsai Shou, t'ê min, When it (was with:) came to Shou, his character was impetuous (violent), Gl. 1945), cf. Gl. 95.

1101. *min:66*. This char. read min in its mandarinized form must have been an æg or m w æg in Archaic Chinese (mandarinized mou or mu, see in detail Gl. 866. Ode 262: chao (min:) mou jung kung, You have been active in your work,

Gl. 1042; Tso: Ch'eng 2: kan kao pu (min:) mou, I presume to tell you about my lack of cleverness, Tso Gl. 364; used for 1102 in Ode 245: li ti wu (min:) mo (min:) mu, She trod on the big toe of God's foot print, Gl. 866.

1103. *min*:72. Ode 195: min t'ien tsi wei, The severe Heaven is terrific, Gl. 571 (acc. to some: Great Heaven) same phr. in Ode 194, Gl. 562.

1104. *min*:169. Ode 155: yü tsi chi min si, My young children, for them you should have pity, Gl. 379; Shu: Kün Shî: yü wei yung min (1104) yü t'ien yüe min. I therefore exert myself for Heaven and the people, Gl. 1902.

1105. *min*:205. Ode 35: min mien t'ung sin, I have striven to be of the same (heart:) mind (as you), Gl. 95.

1106. *ming*:30. Ode 106: yi tsue ming li: Oh, how illustrious (famous), Gl. 241; Tso: Huan 6: yi sheng ming wei sin. To give [a baby] name according to a birth/phenomenon/ (e.g. a birth mark, is called a true-making, Tso Gl. 36.

1107. *ming*:167. Li: T'an Kung: ming ming t'ing ye, The inscription is a (flag:) monument about the enlightened [dead] one, Li Gl. 136.

1108. *ming*:30. Ode 80: shê ming pu yü. (Letting go life not change:) He is steadfast unto death, Gl. 223; Shu: P'an Keng: yü chi nai tuan ch'ang chi ming, I formulate your short or long orders, Gl. 1429; Shu: Hung fan: nai ming pu shi, Then one makes denominations for the tortoise and milfoil oracles, Gl. 1550; Shu: Kin t'eng: kin wo tsi ming yü yüan kuei, Now I will announce the inquiry to the great tortoise, Gl. 1573; Shu: Ta kao: shao t'ien ming tsi ming. To transmit Heaven's bright (will) I announce the inquiry, Gl. 1594; Tso: Hi 28: ming Tsin hou yu, He (ordered for) conferred upon the prince of Tsin yu encouraging gifts, Tso Gl. 174; Tso: Hi 25: wang ming chi yu, The king endowed him with encouraging gifts, Tso Gl. 151; Tso: Siang 26: Ch'u p'i yü pen ming, Ch'u has been weakened through those [dignitaries] who have fled and ming got charges [abroad], Tso Gl. 639; Li: Wen Wang shî tsi: ming k'i yen, (When ordered:) on exhortation to beg for instructions [from the old], Li Gl. 247.

1109. *ming*:14. Ode 189: huei huei k'i ming, Ample are the obscurer parts, Gl. 504; Li: Ai kung wen: kua jen ch'un yü ming fan, I am stupid, ming darkened and fan troubled, Li Gl. 487.

1110. *ming*:72. Used for 1111 in Ode 187: pu k'o yü (ming:) meng, With them one cannot make an agreement, Gl. 492; Shu: Kao Yao mo: shu ming li yi, All the enlightened ones will energetically assist him, Gl. 1298; Shu *ibid*: su ye sün ming, (The one who) morning and evening is (deep:) wise and enlightened, Gl. 1302. Shu: *ibid*. t'ien ts'ung ming, Heaven's hearing and seeing, Gl. 1310; Shu: P'an Keng: ming t'ing chen yen, Clearly hear my words, Gl. 1446.

1112. *mot*:75. Shu: Li cheng: wo tsê mo wei ch'eng tê chi yen, To the end we shall think of fine [men] of a perfected virtue, Gl. 1957; Shu: Ku ming: yang mo ming, He manifested his last (order:) will, Gl. 2000; Shu: *ibid*.: miao miao yü mo siao tsi, Very insignificant am I, the (last small child:) small child, last of our line, Gl. 2003; Li: T'an Kung: mo chi pu ye, The small (insignificant) Pu, Tso Gl. 193, Li Gl. 85, Tso: Chao 14: pu wei mo kien ye, He declared the evils of Shu-yü but he did not minimize them, Tso Gl. 193; our mo 1112 was anciently sometimes confounded with the similar graph 1113, cf Tso: Wen 1: kün chi ch'i (wei:) mo ye, Your (teeth:) age is mo small (low), same Gl.

1114. *mot*:115. Ode 216: ts'uei chi mo chi, We give them (the horses) cut fodder, we give them grain, Gl. 696.

1115. *mot*:85, *mei*. Ode 232: ho k'i mo yi, Oh, how exhausting, Gl. 745; Tso: Siang 24: ho mo mo ye, Why are you covetous, Tso Gl. 613:2. Kuo yü: Tsin yü: pu

mo wei hou, Not to covet to be successor, same Gl., Tso: Chao 11: pu k'o mo chen, One cannot (endgültig:) definitely restore them, Tso Gl. 710.

1116. *mok140*. Used for 1117 and 1118 in Ode 209: kün fu mo mo, The noble wives are reverently quiet, Gl. 662; likewise in Ode 241: k'iu min ch'f mo, He (sc. God) sought tranquillity for the people, Gl. 819; *ibid.*: (Han and Ts'i text versions): mo k'i tê yin, Settled was his reputation, Gl. 829. Tso: Chuang 28: ti ch'f kuang mo, The wide and vast (tracts of) the Ti barbarians, Tso Gl. 69; Li: Li yün: sh'f wei ho mo, That means a union with [those in] the dark quietude, Li Gl. 265.

1119. *mok104*. Ode 204: luan li mo yi, The disorder and dispersion are painful, Gl. 638.

1120. *mok153*. Ode 241 (Mao version): mo k'i tê yin, Settled was his reputation, Gl. 829.

1121. *mok140*. Ode 264: mo mo hao t'ien, The distant great Heaven, Gl. 1012; Ode 259: ki ch'eng mo mo, It was achieved and was very extensive, same Gl. Read miao in Ode 256: t'ing wo miao miao, You listen to me with (slighting:) contempt, Gl. 963.

1122. *mou-140*. Ode 265: ts'ao pu hui mou, The plants are not numerous and luxuriant, Gl. 579; used for 1123 in Ode 191: fang mou er ngo, Just now you give force to your (evil:) cruelty, Gl. 525; likewise in Shu: Ta kao as quoted in Tso: Chao 8: mou pu mou, Make energetic those who are not energetic, Gl. 1633.

1123. *mou-61*. Shu Yao tien: wei sh'f mou tsai, In this be energetic, Gl. 1282; used for 1124 in Shu: Kao Yao mo: mou ts'ien yu wu (hua:) huo kü, I (bartered:) exchanged and transferred those who had and those who had not any hoards of (wares:) stores, Gl. 1316; Shu: P'an Keng: mou kien ta ming, Exert yourself in firmly establishing the great mandate, Gl. 1474; Shu: Ta kao (orthodox text version): mou pu mou; Make energetic those who are not energetic, Gl. 1635; Shu: Shao kao: k'i küan ming yung mou, In looking to it (the people) with affection and giving its mandate, it employed the zealous ones, Gl. 1725.

1124. *mou-*, *mao-154*. Used for 1123 in Li: T'an Kung: mou mou jan lai, (The starving man) with an effort came forward, LC 1037.

1125. *mou93*. Ode 275: yi wo lai mou, You have given us the wheat and the barley, Gl. 1088.

1126. *mou149*. Shu: Hung fan: ts'ung tso mou, Being perceptive in hearing produces deliberation, Gl. 1529. Shu: Li cheng: mou mien yung p'ei hün tê, Endeavour and strive to employ those of a greatly docile virtue, Gl. 1728. Shu: To fang: mou kie, Endeavour to assist [me], Gl. 1929.

1127. *muk75*. Tso: Hi 23: tsê tsiu mu yen, Then I shall approach the (wood:) coffin (I shall be close to my death), Tso Gl. 134.

1128. *muk85*. Li: Sang ta ki: yü chê ts'o mu, The attendants rubbed [rice in the water] for head-washing, Li Gl. 444.

1129. *muk115*. Ode 235: mu mu Wen Wang, August was Wen Wang, Gl. 757; Ode 248: mu mu huang huang, August and majestic, Gl. 896; Shu: Yao tien: si men mu mu, The four gates were stately, Gl. 1250; Shu: Kin t'eng: wo k'i wei wang mu pu, We shall for the king solemnly take tortoise oracle, Gl. 1563.

1130. *muk93*. Shu: Yü kung: lai yi tso mu, The Lai-yi barbarians are herdsmen, Gl. 1356; Shu: Yao tien: kin kien si yüe k'ün mu, He saw the si-yüe and all the pastors, Gl. 1259.

1131. *mu(mok)50*. Li: T'an Kung: (shan:) sao mu Lu ye, The tent-like covering [over the coffin] made of bleached silk, that was the custom of Lu, LC 1458.

1132. *nap120* (Archaic *nap*) used for *jup* 1133 (Arch. *ñiap*) in Shu: Yao tien: yin tsien (na:) ju ji, Respectfully to say farewell to the (entering:) setting sun, Gl.

1223; Li: Sang ta ki: shI chou na ts'ai, They ate gruel, and one *na* apportioned to them valuable food (rice or millet), Li Gl. 445. Similarly 1134 *nei11* (Arch. *nwəb*, *nwəd*) can serve for 1132 or 1133 — these being three aspects of one word stem. Li: Yü ling: pu k'o yi (nei:) na, It will not do to (bring in:) hoard, Li Gl. 200; K'o Ting inscription: nei (na) chen ming, Wu Huei Ting inscription: nei(ju) men, see Gl. 1223.

1134. *nei11* sometimes used for 1132 and 1133, see par. 1132 above; Tso: Wen 18: nei p'ing, wai ch'eng, In the (inside house:) there was peace in the neighbourhood (community) there was settled order, Tso Gl. 251; Tso: Hi 17: ts'i hou hao nei, to nei ch'ung, The prince of Ts'i was fond of (the interior:) the harem, he had many harem favourites, Tso Gl. 120.

1135. *nai3*. Used as a wrong char. for the archaic form of *küe1136*, in Shu: P'an Keng: yu (nai:) küe tsai wei, He started with those who were in high positions, Gl. 1414; Shu: Kün Shī: kao kün nai yu yü, I tell you, prince, my plans and intentions, Gl. 1630; Shu: Tsiu Kao: pu wei tsi si nai yi, He did not think of himself stopping his licentiousness, Gl. 1682; Shu: Kün Shī: ts'ien jen fu nai sin, The predecessors disclosed their hearts, Gl. 1890.

1137. *nan172*. Read *no* (Archaic *nār*) in Ode 228: k'i ye yu no, Its leaves are ample, Gl. 188; used for 1138 *jan* (Archaic *njan* in Ode 215: pu chI pu (nan:) jan, Are they not concordant, are they not respectful, Gl. 693; Ode 299: yung si nan lao, For long there will be given him a rare old age, Gl. 1149. Shu: Yao tien: er nan jen jen, And balk the (soft:) insinuating ones, Gl. 1278.

1139. *nan24*. Li: Wen Wang shI tsI: sü ku nan, The assistants drum [the rhythm of the Nan pantomimes, Li Gl. 246.

1140. *neng130*. Ode 253 (and in Shu: Yao tien and Wen hou chI ming): jou yü an neng er, (Treat softly:) be gentle with the distant ones (treat well) be kind to the near ones, Gl. 917, 1276; Ode 60: neng pu wo chI, Can he fail to know me, Gl. 189; Shu: Kin t'eng: yü jen jo (k'ao:) k'iao neng, I am good and compliant, clever and capable, Gl. 1570; Shu: Ku ming: k'i neng er (luan =) si si fang. How can I govern the [regions of] the four quarters, Gl. 2005; Tso: Wen 7: neng wang jen yü kuo, You (treated well:) were on good terms with the fugitive in [our] state, Tso Gl. 223; Tso: Wen 17: neng tsien er yu ch'I, He can be lowly and yet he has (shame:) self-respect, Tso Gl. 231.

1141. *ni:85*. Ode 246: wei ye ni ni, The leaves are luxuriant, Gl. 188, 880.

1142. *ni72*. Shu: Kao Tsung jung jI: wu feng yü ni (feng here a wrong char. for li), Do not perform rites in familiarity, Gl. 1492. Tso: Yin 1: pu yi pu ni, Since he is not righteous [the people] will not be (attached to him:) devoted, Tso Gl. 4.

1143. *nik22*. Shu: P'an Keng: pu ni küe chI, They did not conceal its (aim:) purport, Gl. 1416.

1144. *nik72*. Ode 224: wu tsI ni yen, Do not bring yourself [too] near to him (do not obtrude yourself upon him), Gl. 725.

1145. *nik61*. Ode 10: ni ju chou ki, I am desirous as if morning-hungry; The Han school text had *nik61* 1146 grieved, dissatisfied Gl. 35; Ode 197 ni yen ju (ta o:) c hou, I am hungrily dissatisfied as if in bowel-pains, Gl. 593.

1147. *ni:85*. Ode 105: ch'uei pei ni ni, The hanging (ends of) the reins are numerous, Gl. 264; with short-form 1148 in Ode 167: pi ni wei ho, What is that ample-ness, same Gl.

1149. *ni:113*. Shu: Yao tien (text version in Shang shu ta chuan): kuei kia yü ni tsu, When he returned he went to [the temple of] his dead father and grandfather, Gl. 1265.

1150. *niet*128. Used for 1151 in Li: Shao yi: (nie: ch'ê er ts'ie ch'i, They sliced it and cut it in small pieces, LC 1136, Li Gl. 393.

1152. *niet*132. Shu: K'ang kao: ju ch'en sh'i nie si, You should set forth those law items, Gl. 1641. Shu: To fang: er wang pu k'o nie, There are none of you who cannot (be lawful:) follow the law, Gl. 1926.

1153. *niet*39. Ode 57: shu kiang nie nie, The attendant ladies are tall-coiffed, Gl. 174.

1154. *niet*75. Shu: P'an Keng: jo tien mu ch'i yu yu nie, Just like a fallen tree has new shoots, Gl. 1413.

1155. *niet*170. Shu: Ts'in sh'i: pang ch'i wu nie, The state' peril, Gl. 2118.

1156. *nien*-61. Shu: Kin t'eng: neng nien yü yi jen (I expect) that they will be able to (think of:) care about me, the One man, Gl. 1576; used as short-form for 1157 in Shu: P'an Keng: (nien:) shen king wo chung, I tell and warn [you] my multitude, Gl. 1485.

1158. *nien*-72. Ode 223: kien nien yüe siao, When it (the snow) (sees:) encounters the sun's heat, it melts, Gl. 723.

1159. *ning*40. Ode 23: ning pu wo ku, Why does he not (regard:) consider me, Gl. 77; Ode 91: ts'i ning pu si yin, Why have you not continued the messages. Gl. 236; Ode 165: ning sh'i pu lai, It is better that it happens they do not come, Gl. 418; Ode 192: ning huo mie ch'i, (When the fire is flaming high) how can any one extinguish it, Gl. 540; Ode 257: ning wei t'u tu, Why are they a bitter poison, Gl. 980; Ode 258: ning pei wo tun, Why does he cause us to skulk [for fear], Gl. 999; Shu: Ta kao: mi ning Wu t'u kung, To achieve the serene [dead] Wu's planned work, Gl. 1600; Shu: Lo kao: nai ming ning, Order was given to favour me, Gl. 1789; Ode 2: kuei ning fu mu, I return to wish peace to father and mother, Tso Gl. 165; Tso: Hi 28: pu yu ning ye, There is no reason for inquiring about my health, Same Gl.; Tso: Ch'eng 16: kan kao pu ning kün ming ch'i ju, I venture to declare how I am (uneasy:) embarrassed by the condescension in your ruler's message, Tso Gl. 441.

1160. *niu*-94. Ode 78: ts'iang Shu wu niu, I pray you, Shu, do not repeat it; Tso: Huan 13: mo ao niu yü p'u sao ch'i yi, The mo ao (general) has become (familiar with it) slighting it (disdainful) through the action at P'u-sao, Tso Gl. 40; Tso: Hi 15: yi fu pu k'o niu, One single man, you must not treat him (familiarily:) disdainfully, same Gl.

1161. *no*-163. Ode 301: yi yü no yü, How rich, how ample, Gl. 188; Ode 221: yu no k'i kü, Ample is his abode, same Gl.; Ode 215: shou fu pu no, Will they not receive much happiness, same Gl.; Kuo yü: Ch'u yü: no shung, A beautiful young man, same Gl. Tso: Sün 2: k'i kia tsê no, Even if I have thrown away the buff-coat, there is plenty, Tso Gl. 263.

1162. *no*-9. Ode 59: pei yü ch'i no, The richness (beauty) of the girdle gems, Gl. 188; Ode 148: o no k'i ch'i, Luxuriant are its branches, same Gl.

1163. *nu*39. Shu: Kan sh'i: yü tsê nu lu ju, Then I will kill you with your wives and children, Gl. 1403.

1164. *nuan*-86. Li: Wen Wang sh'i ts'i: han nuan ch'i tsie, The balance of cold and heat (sc. in the food), Li Gl. 243.

1165. *nung*161. Ode 57: shuei yü nung kiao, She halts in the (cultivated:) near suburb. Gl. 168; Shu: Hung fan: nung yung pa cheng, Energetically to use the eight rules of government, Gl. 1523; Tso: Siang 13: siao jen nung li yi sh'i k'i shang, The small men exert their strength in serving their superiors, same Gl. Shu: Lü hing: nung ch'i kia ku, He cultivated the fine grains, Gl. 2040.

1166. *nung (jung)*115. Variant 1167. Ode 24; *ho pi nung (jung) yi*, How those are great (how rich they are (sc. the flowers)), Gl. 61.

1168. *nüek*141. Shu: P'an Keng: *yin kiang ta nüe*, When greatly there were sent down grand calamities, Gl. 1448; Tso: Süan 18: *fan tsi nüe k'i kün yüe shi*, Whenever: (a subject) himself kills his ruler it is called *shi*, Tso Gl. 336; Tso: Süan 15: *nüe wo Po Ki*, He has killed our Lady Po Ki, same Gl.: Tso: Siang 7: *yi nüe tsi fu yü chu hou*, They reported to the princes about a violent illness, Tso Gl. 482.

1169. *ngo, o 170*. Tso: Ch'eng 2: *kuo yu si ngo*, The outer coffin had four pillars (at the corners), Tso Gl. 378. Ode 176: *tsai pi chung ngo*, In the middle of that sloping hill.

1170. *ngo, o 46*. Ode 238: *feng chang ngo ngo*, They hold the insignia high, Gl. 805.

1171. *ngo, o 142*. Ode 57: *ts'in shou ngo mei*, Her head cicada-like, her eyebrows silkworm-like, Gl. 165.

1172. *ngo, o 140*. Ode 176; *tsing tsing chên ngo*, Luxuriant are those artemisia plants, Gl. 451.

1173. *ngot, ot 162*. Ode 235: *wu ngo er kung*, May it not (stop:) cease in your persons, Gl. 764; Ode 285: *sheng Yin ngo liu*, He conquered the Yin and (stopped:) exterminated and killed them, Gl. 1107; Shu: T'ang shi: *Hia wang shuai ngo chung li*, The king of Hia in all [ways] obstructs the efforts of the multitude, Gl. 1406; Shu: Kün Shī: *ngo yi ts'ien jen kuang*, To make an end to and lose the glory of the former men, Gl. 1864.

1174. *ngo, o 149*. Ode 190: *huo ts'in huo ngo*, Some sleep some are moving, Gl. 508; Shu: Yao tien: *pian chī nan ngo*, To arrange and regulate the works of the South, Gl. 1219.

1175. *ngok*181. Used for 1176 in Shu: Kao Yao mo: *wang chou ye ngo ngo*, Without [difference between] day and night he was obstreperous, Gl. 1330.

1177. *ngok*170. Ode 164: *ngo (fou =) p'ei wei wei* (The flowers of the ch'ang ti tree) brusquely (in a sudden outburst become ample and brilliant, Gl. 410.

1178. *ngok*27. Ode 261: *t'iao (ko:) lê kin ngo*, metal-adorned reins and metal yoke-bows, Gl. 1028.

1179. *ngok*61. Shu: Hung fan: *wu yüe ngo*, The fifth is ugliness, Gl. 1562.

1180. *ngok*32. Li: Tsa ki: *ngo shi*, A plastered apartment, Li Gl. 413.

1181. *ou:9*. Shu: Kün Shī: *ju ming hü ou wang tsai*, You should brightly exert yourself to be a helpmate to the king, Gl. 1891.

1182. *pa*152. Ode 25: *yi fa wu pa*, With one discharge, five sows, Gl. 62.

1183. *pat, pot*64. Li: Yüe ki: *fen tsi er pu pa (po)*, They are swift but not rushing, Gl. 366.

1184. *pa*-122. Tso: Siang 30: *Tsi ch'ao pu lu er pa*. From the court they (took) their different roads and ceased (their waiting), Tso Gl. 661.

1185. *pai*-64. Ode 16: *wu tsien wu pai*, Do not cut it down, do not bend it, Gl. 47.

1186. *pai*-66. Shu: Tsī ts'ai: *ts'iang pai jen yu*, Male-factors and destroyers will be pardoned, Gl. 1694a.

1187. *pai*-119. Ode 265: *pi su si pai*, Those [ate] coarse [grain], these [eat] fine grain, Gl. 1067.

1188. *pan*:72. Ode 252: *er t'u yü pan chang*, Your domain is great and splendid, Gl. 711; Ode 220 (Han school text version): *wei yi pan pan*, Their deportment is grand, same Gl.

1189. *pan*:75. Used for 1188 in Ode 254: *Shang ti pan pan*, God on High is grand, Gl. 921.

1190. *pan*96. Tso: *Siang 18: yu pan ma ch'i sheng*, There is the (sound:) neighing of horses that (separate:) tug apart, Tso Gl. 571. As Kt for our 1190 we find 1191 in Shu: *Lo kao: nai wei ju ts'i (fen:) pan*, Now you, youngster, are (ranked:) put in your proper rank (sc. as king), Gl. 1766.

1192. *p'an*109. Ode 57: *mei mu p'an hi*, Her beautiful eyes are well-defined black and white, Gl. 167.

1193. *p'an*-9. Ode 252: *p'an huan er yu yi*, Relaxed is your diversion, Gl. 832.

1194. *p'an*-18. Ode 287: *ki yu p'an huan*, In the sequel I shall still be (relaxed:) slack, Gl. 1112.

1195. *p'an*-102. Ode 241: *wu jan p'an yüan*, Do not like that be relaxed, Gl. 832; Lun yü: *Yung ye: k'o yi fu p'an*, He can then refrain from transgressing [what is right], same Gl.

1196. *p'an*137. Meng: *Kung-sun Ch'ou: p'an lo tai ao*, They amuse themselves and are lazy, Gl. 160; Sün: *Chung-ni: kuei men ch'i nei p'an lo*, In the harem there was (joy:) amusement, same Gl.

1197. *p'an*75. Used for 1196 in Ode 56 (Mao version): *k'ao p'an tsai kien*, He achieves his joy in the stream-valley, Gl. 160.

1198. *p'an*108. Used for 1196 in Ode 56 (Han and Ts'i versions): *k'ao p'an tsai kien* see 1197 above Gl. 160; Shu: *Wu yi: Wen Wang pu kan p'an yü yu t'ien*, Wen Wang did not dare to amuse himself in trips and hunts, same Gl. Shu: *Ts'in shi: to p'an*, Much joy (amusement), same Gl.

1199. *p'ang*70. Li: *P'ing yi: fu yin p'ang ta*, His sincere straightness comes out (to every side:) everywhere, Gl. 1234; Shu: *Lo kao: p'ang tso mu mu (ya:) yü heng*, Everywhere you are an august directing arbiter, Gl. 774; Li: *Yüe ling p'ang ch'ê*, (On all sides:) everywhere to dismember [victims], Gl. 1234, read *peng* (Arch. *p'ang*) in Ode 79; *si kie peng peng*, The four mail-clad horses go bang-bang, Gl. 218.

1200. *pao*20. Used for 1201 in Ode 304 (Ts'i text version: *pao yu san nie*, Luxuriantly there were three new shoots, Gl. 365.

1201. *pao*140. Ode 304 (Mao version): *pao yu san nie*, Luxuriantly there were three new shoots, Gl. 365; Ode 263: *ju shan ch'i pao*, (The armies are (compact, dense:) massive like a mountain, same Gl.; Ode 189: *ju chu pao yi*, Dense like the bamboo, same Gl.; used for 1200 in Li: *K'ü li: fan yi kung kien pao tsü wen jen ch'ê*, When one makes polite inquiries to somebody [with the gift of] a bow, a sword or wrapped things or straw-supported things, Li Gl. 26; Li: *ibid.*: *pao kü*, Rush sandals, LC 1159.

1202. *p'ao*53. Ode 179: *ta p'ao pu ying*, The great kitchen will not be filled, Gl. 472; Li: *Yü tsao* (and Meng: *Liang Huei wang*): *kün ts'i yüan p'ao ch'u*, The noble man keeps away from the slaughter-house and the cook-room, Li Gl. 337.

1203. *p'ao*86. Ode 255: *ju p'ao hiao yü chung kuo*, You (roar:) shout and bawl in this central kingdom, Gl. 938.

1204. *pao*9. Ode 240: *wu yi yi pao*, Never weary he gave protection, Gl. 814; Ode 276. *tsie tsie pao kie*, Oh, you assistants, Gl. 1091; Ode 259: *nan t'u shi pao*, Protect the land of the South; Shu: *P'an Keng: mou jen ch'i pao kü*, To plan for people's secure residences, Gl. 1486; Shu: *Tsiu kao: jo pao hung fu*, [The master of works] who carefully attends to the *pao* strongholds (sc. walled cities), Gl. 1689; Shu: *Shao kao: fu ch'i pao pao hi ch'i k'ue fu ts'i*, These wise men, wrapping and carrying and leading and supporting their wives and children, Gl. 1723; Shu: *K'ang kao: wang ying pao Yin min*, When your king has received and

taken in his care the Yin people, Gl. 1634; Shu: Lo kao: kung ming pao yü ch'ung ts'ü, You, prince, are a bright protector to me, young man, Gl. 1770; Shu: Wu yi: neng pao hui yü shu min, He could give protection and kindness to the common people, Gl. 1841; Tso: Hi 26: pi yi yung pu kan pao ts'ü, Our poor state therefore has not ventured to assemble [troops] in strongholds, Tso Gl. 158; Tso: Siang 21: pu neng pao jen k'ü fu ch'ü lao, He could not take the responsibility of his father's toilsome task, Tso Gl. 586. Li: Yü ling: ts'o ch'ü yü ts'an pao kien ch'ü yü kien, He puts it in the place where the pao kie assistant who is the third man in the carriage yü is in attendance, Li Gl. 188.

1205. *pao*-140. Used for 1204 in Shu Kan sh' (ap. Mo-ts'ü): yü fei er t'ien ye pao t'ü ch'ü yü, I do not covet your fields or your guarded lands, Gl. 1400. Li: Li k'ü: pu lo pao ta, One should not find pleasure in the coverings [of the vessels] being large, Li Gl. 282.

1206. *pao*-32. Ode 202: yü pao ch'ü t'ê, I wish to requite you by goodness, Gl. 626; Li: Sang fu siao ki: fan yi pao ch'ü: They (the ends of the hemp) are bent back in order to pao plait them together, Gl. 632; Ode 203: pu ch'eng pao chang, She does not achieve any (plaited:) interwoven pattern, same Gl. Shu: Lü hing: pao nüe yi wei, He requited those who tyrannized with their severity, Gl. 2033; Li: Kiao t'ê sheng: pao t'ien, One gave thanks to Heaven, Li Gl. 304; Li: Shao yi: wu pao wang, Do not (irregularly:) improperly go away. LC 1156; Li: Sang fu siao ki: pao tsang, An (illicit:) irregular interment, same Gl.

1207. *pao*-145. Li: Tsa ki: fu chu hou yi pao yi, In calling back [the soul of] a [dead] feudal prince, they use his recompense robe, Li Gl. 415.

1208. *pao*-72. Tso: Süan 14: pao ts'ie sh'ü yü, He has treated me like a (bullied:) brow-beaten servant girl, Tso Gl. 542.

1209. *pei*-21. Shu: Yao tien: fen pei san miao, He detached and (northed:) sent to the north the San Miao [tribes], Gl. 1272; Tso: Huan 9: yi chan er pei, Thus they battled but fled, Tso Gl. 38.

1210. *pei*-130. Ode 255: sh'ü wu pei wu ts'e, And so you (do not have:) do not distinguish the disloyal and perverse, Gl. 939; Ode 264: chen sh'ü king pei, The calumnies are first entirely (cold-shouldered:) disregarded, Gl. 958.

1211. *pei*-9. Tso: Ch'eng 2: chung k'ü pei, The precious vessels were there in full numbers, Tso Gl. 377; Tso: Siang 28: yi pei san k'o, And so he completed the number of the three venerable ones, Tso Gl. 628; Li: Li k'ü: ta pei sheng t'ê, They greatly make complete the ample virtue, Li Gl. 275. Li K'ü li: pei po sing, To provide for (hundred:) numerous births; Li Gl. 52; Shu: Lü hing: k'ü hing shang pei, The punishments should be (put up:) recorded and completely indicated, Gl. 2071.

1212. *pei*-9. Used for 1210 in Li: T'an Kung: wu neng ye, si pei ch'ü, Since he (the corpse) is incapable [of anything], we turn the back on him, Li Gl. 144.

1213. *pei* 24. Shu: Wu yi: Wen Wang pei fu, Wen Wang was (low:) humble and submissive, Gl. 1844.

1214. *pei*-9, *pi*. Ode 256: pei tsang pei kia, Let it (sc. your virtue) be good, let it be fine, Gl. 567; Ode 257 fu pei wo pei, On the contrary you (make) consider me silly, Gl. 983; Shu: P'an Keng: ch'eng ju pei ju, When I take care of you and direct you, Gl. 1450; Used for 1213 in Shu: Kün Sh'ü: wang pu shuai pei, There shall be none who are not (following:) obedient and humble, Gl. 1901; Shu: Ku ming: pei yü an, He made [them] assist him, Gl. 1981; Shu: Lü hing: pei wo yi j'ü, [Heaven] (causes us to have:) endows us with one day (sc. a short spell of life), Gl. 2050.

1215. *pei*-145. Li: Yü ts'ao: pei mien yi ch'ao, With simple [ceremonial] robes and ceremonial caps they went to audience, Li Gl. 334.

1216. *pei-145*. Shu: Yao tien: kuang pei s! piao, He extensively (covered:) possessed the four extreme points, Gl. 1209; Shu: Yü kung: si pei yü liu sha, In the west it (sc. the realm) (covers:) extends to the floating sands, Gl. 1393.

1217. *pei-70*. Ode 177: po pei ying ying, The white streamers were brilliant, Gl. 455; used for 1218 in Ode 304: Wu Wang tsai (pei:) fa, Wu Wang then set out, Gl. 1198.

1219. *pei-85*. Ode 255: tien pei ch! kie, When (a tree) fallen down and uprooted is lifted, Gl. 944.

1220. *pei-64*. Ode 237: tso yü pei yi, The oaks were (pulled out:) thinned, Gl. 800.

1221. *pei-140*. Ode 299: k'i k'i pei pei, His banners flutter, Gl. 1148.

1222. *pei-61*. Ode 256: fu pei wo pei, On the contrary you (make:) consider me silly, Gl. 983; Li: Hüe ki: k'i sh! ch! ye pei. What they endow them with is unreasonably (silly), Li Gl. 407.

1223. *pei-1*. Shu: P'an Keng: yi p'ei ts'ung küe ch!, Because you so greatly follow your [own] wishes, Gl. 1409; Shu: *ibid.*: kao hou p'ei nai ch!, The high rulers (sc. ancestors) grandly know about it, Gl. 1459; Shu: *ibid.*: wang yung p'ei k'in, The king therefore greatly was reverently attentive, Gl. 1417; Shu: Kin t'eng: jo er san wang sh! yu p'ei ts! ch! tsê yü t'ien, If you three kings really (have the debt of a great son towards Heaven) owe a great son to Heaven (sc. if he must die), Gl. 1569; Shu: Ta kao: pi wo p'ei p'ei ki, It (Heaven) (helps:) supports our very great foundation, Gl. 1607; Shu: Kün Sh! jang hou jen yü p'ei sh!, Accede to the successor in this great time, Gl. 1899; Shu: *ibid.*: wei Wen Wang tê p'ei ch'eng wu kiang ch! sü, Wen Wang's virtue was a greatly celebrated and boundless care; Shu: Shao kao: shu Yin p'ei tso, All the Yin grandly started work, Gl. 1717; Shu: Lo kao: p'ei sh! kung tsai, May you grandly show your achievements, Gl. 1758; Shu: Wu yi: ki tan (fou =) p'ei, And finally they become tan (great:) extravagant and p'ei (grand:) overbearing, Gl. 1832.

1224. *pei-164*. Shu: To sh! wang pu p'ei t'ien k'i tsê, There were none who were not counterparts to Heaven in benefitting [the people], Gl. 1808; Ode 241: t'ien li küe p'ei, Heaven established for itself a counterpart, Gl. 825; Shu: Kün Sh! Yin li ch! p'ei t'ien, In the Yin rites, when they (sc. the kings) (ascended:) died they were counterparts of Heaven, Gl. 1871; Shu: Lü hing: p'ei hiang tsai hia, As counterparts [to Heaven] they enjoyed them (sc. the charges) here below, Gl. 2046.

1225. *pei-170*. Ode 255: yi wu p'ei wu k'ing, And so you (do not have:) do not distinguish the p'ei supporters, the [true] ministers, Gl. 939; Tso: Ting 4: fen ch! t'u t'ien, p'ei tun, Lands were apportioned to him on an enlarged scale, Tso Gl. 762.

1226. *pei-32*. Li: Chung yung: tsai chê p'ei ch!, What is (planted:) growing upright, it strengthens, LC 1868, Li Gl. 517.

1227. *pei-9*. Ode 297: yi kü p'ei p'ei, With their chariots they (the horses) go strongly. Gl. 467.

1228. *pen-37*. Used for 1229 in Ode 49: ch'un ch! pen pen, The quails are ardent, Gl. 137; Odes 266: tsün pen tsou tsai miao, Quickly they hurry about in the temple, Gl. 1069; Li: Ta chuan: tsün (sün) pen tsou, Quickly to hurry about; Shu: Mu sh! fu ya k'o pen, Do not stop and crush those who flee, Gl. 1519. Tso: Siang 26: Ch'u p'i yü pen ming, Ch'u has been weakened through those [dignitaries] who have pen fled and ming got charges [abroad], Tso Gl. 639.

1229. *pen-154*. Shu: Li cheng: hu pen, The tiger braves (royal guards) Gl. 1948; read fen in Shu: Ta kao: fu fen fu ts'ien jen shou ming, I shall extend the fen great thing (sc. the realm) and extend the mandate received by the former men,

Gl. 1591; Shu: P'an Keng: yung hung ts'ien fen, And so I make grand this great [undertaking], Gl. 1482; read pi in Ode 186: pi jan lai s'ien, Ornate he comes, Gl. 489.

1230. *peng*46. Ode 190: pu k'ien pu peng, They are not defective, they do not (collapse:) break down, Gl. 509; Ode 300: pu k'uei pu peng, You will not be injured, not break down, Gl. 1169.

1231. *peng*96. Ode 213: ping peng yu pi, On the scabbard [there is] an upper ornament and also a lower ornament, Gl. 692.

1232. *p'eng*74. Ode 117: sh'ien ta wu p'eng, He is very great and without peer, Gl. 297; Ode 300: san shou tso p'eng, You will be the peers of those of a treble age, Gl. 1171; Shu: Kao Yao mo: p'eng yin yü kia, He (associated) formed a gang of cronies and was licentious in the house, Gl. 1331; Shu: Lo kao: ju ts'ien k'i p'eng, The young son should (associate:) find associates, same Gl.

1233. *peng*113. Li: Kiao t'ê sheng: peng ch'ien wei yen liang ye, The peng sacrifice at the side of the temple gate that means to search. It is then probably cognate to 1234, Li Gl. 309.

1235. *p'eng*9. Shu: Li cheng: nai p'eng wo yu Hia, And so it (sc. Heaven) caused us to possess the Hia [realm], Gl. 1947.

1236. *p'eng*140. Ode 257: p'eng yün pu tai, You cause them not to come forward, Gl. 973; Ode 270: mo yü p'eng feng, Nobody has caused me to be wasp-stung, Gl. 1115.

1237. *p'eng*162. Ode 242: t'o ku p'eng p'eng, The alligator-skin drums [sounded] b'ung b'ung, Gl. 855.

1238. *p'eng*140. Used for 1232 in Li: Nei ts'ien: yi p'eng sh'ien liu sh'ien t'ien..., With pairs of arrows he six times shoots at Heaven..., Li Gl. 327.

1239. *pi*:81, *pi*-81. Ode 241: k'o shun k'o pi-, He was able to accomodate, to be concordant, Gl. 831; Shu: P'an Keng (kinwen version): ju pi yu nien, You should concur in my plans and thoughts, Gl. 1467; Shu: To sh'ien: pi sh'ien ch'ien wo tsung, To associate with and serve our dignitaries, Gl. 1822; Shu: Shao kao: pi kie yü wo yu Chou yü sh'ien, associate with our Chou managers of affairs, same Gl.; Shu: Lü hing: shang hia pi tsuei, In graver and lighter [cases] you should [with precedents] compare the offences, Gl. 2064; Tso: Huan 2: wu s'ien pi siang chao k'i wu ye, The five colours and the emblems illustrate his [choice of] quality, Tso Gl. 26; used for 1240 in Tso: Chuang 10: meng kao (pi) p'i, putting on envelopping leopard skins, Tso Gl. 52.

1241. *pi*20, *p'ien*20. Ode 52: su s'ien pi ch'ien, With white silk one has braided it, Gl. 143.

1242. *pi*-81. Ode 289: er pi hou huan, I will (be careful about) guard against future calamities, Gl. 1604; Ode 257: wei mou wei pi, I plan for you, I caution you, same Gl.; Shu Ta kao wu pi yü sü, Do not be (toiled: distressed by the anxieties, same Gl.; Shu *ibid.*: t'ien pi pi wo ch'eng kung so, In the situation where Heaven (toils us) puts the toil on us to achieve the work, same Gl.; Shu *ibid.*: t'ien yi wei k'ien pi wo min jo yu tsi, Heaven also toils our people as if they had a sickness, same Gl.; Shu: Tsiu kao: (küe:) nai kao pi shu pang, Then he told and cautioned all the [princes of] the states, same Gl.; Shu: *ibid.*: ju k'ien pi Yin hien ch'ien, You should earnestly caution the wise servants of Yin, same Gl.; Shu: *ibid.*: ju tien t'ing chen pi, You should constantly listen to my admonitions, same Gl.; Shu: Shao kao: pi s'ien yü shang hia, He shall carefully sacrifice to the upper and lower [Spirits] same Gl.; Shu: Lo kao: p'ing lai pi Yin, One has sent me to (caution:) admonish the [people of] Yin, same Gl. Used for 1244 in Ode 39: pi pi ts'üan shuei, Bubbling up is that spring water, Gl. 336.

1245. *pi*-169. Ode 300: pi kung yu h'ü, The closed temple is still, Gl. 1158.

1246. *pik160.* Ode 194: *pi yen pu sin*, The words of the rulers are not reliable. Gl. 567; Ode 283: *tsai hien pi wang*, They appear before their sovereign king, Gl. 1101; read *p'ik* in Ode 241: *k'i ch'i p'i ch'i*, They opened them up, they cleared them (sc. the trees), Gl. 1039; Ode 262: *sh'i p'i sh'fang*, Open up (for cultivation) the regions of the four quarters, same Gl.; Ode 255: *k'i ming to pi*, His (God's) charge has many rules, Gl. 934; used for 1247 in Ode 242; *wu lo pi yung*, Oh pleasant was the [Hall of the] Circular Moat, Gl. 854; Ode 305: *suei sh'i lai pi*, About the (service:) work of the year they come to audience, Gl. 1203; Ode 282: *siang wei pi kung*, Assisting (sc. in the sacrifice) are rulers and princes, Gl. 1678; Shu: *Kin t'eng: wo ch'i fu pi*, If I do not correct them, Gl. 1577; Shu: *Tsiu kao: yue yin jen ch'i pi*, To govern the people and respect the laws, Gl. 1681; Shu: *ibid.: ting pi*, (These three) who establish the laws, Gl. 1689; Shu: *Tsi ts'ai: kien wang yu pi*, The inspectors have no use for punishments, Gl. 1701; Shu *Hung fan: wei pi yü sh'i*, It is the ruler who eats the precious food (the ritual food), Gl. 1547; Shu: *Lo kao: chen fu tsi ming pi*, I report to (you) my son and bright sovereign, Gl. 1746; Shu: *Wu yi: pu yung nien küe pi*, You will not be always thinking of your laws, Gl. 1858; Shu: *Wen hou ch'i ming: chao sh'i küe pi*, They brightly served their sovereigns, Gl. 2086; used for 1248 in Tso: *Ch'eng 2: ts'ie pi tso yu*, For the time being you should avoid both the left side and the right side, Tso Gl. 360; Tso *ibid.: ts'ie kü pen pi*, Moreover, I fear to run away, Tso Gl. 363; used for 1249 in Tso: *Ai 7: pi kün ch'i ch'i sh'i*, It treats with contempt your officers, Tso Gl. 788; Li: *Yüe ling: sh'po pi yu yi yü min ch'e*, To sacrifice to all the [dead] princes who had benefited the people, Li Gl. 209; Li: *Kiao t'e sheng: yu yu pi yen*, There are such [sacrifices] (out from which:) by aid of which one *pi* evades (sc. calamities), Li Gl. 313; used for 1250 in Li: *Tsi t'ung: tuei yang yi (pi:) p'i ch'i*, In response I extol [the charge received] in order to make it known, Li Gl. 477; used for 1249 in Li: *Fang ki: (pi:) p'i tse fang yü*, (The Way of the noble man) *p'i* if there is any depravity, then is it not a protecting dyke, Li Gl. 499.

1250. *p'i169.* Shu: *Yao tien: p'i sh' men*, To open the four gates, Gl. 1274.

1251. *p'i-149.* Ode 197: *p'i pi hui mu*, I am like that decayed tree, Gl. 599.

1252. *p'i:53.* Tso: *Siang 9: kuan p'i k'i sh'*, Every officer should supply [for service] all his subordinates, Tso Gl. 492; Tso: *Ai 3: p'i, ju er pu tsai sh'*, Furnish them [the documents] all complete, if you are not there you shall die, Tso Gl. 780.

1253. *pi102.* Ode 203: *yu k'iu t'ien pi*, Long and curved is the Heavenly Fork (i.e. eight stars in the Hyades) Gl. 634; used for 1254 in Shu: *Ta Kao: ts'ien ning jen yu shou hui pi*, The favour and help given by the former serene men, Gl. 1610; Li: *Yüe ling: yi pi ch'un k'i*, Thereby making an end to the airs of spring, Li Gl. 205; Li: *Tsa ki: pi yung sang*, For the [cauldron] fork one uses mulberry wood, Li Gl. 421.

1254. *pi57.* Shu: *To sh'i: wang (ku:) hu luan pi wo*, Without our (relying on:) taking advantage of the disorder [of Yin] it (sc. Heaven) helped us, Gl. 1800; Shu: *Ta kao: pi wo p'ei p'ei ki*, It (sc. Heaven) (helps:) supports our very great foundation, Gl. 1607; Shu: *Kao Yao mo: pi ch'eng wu fu*, I assisted in establishing the five dependencies, Gl. 1334.

1255. *pi:163.* Shu: *Ta kao: pi wo Chou pang*, He despises our Chou state, Gl. 1597; Tso: *Chao 16: fu yu pi wo*, They would still despise us, same Gl.; Tso: *Siang 8: pi wo sh'i yü*, To make us a border district that is what they want, Tso Gl. 485.

1256. *pi-102.* Shu: *To sh'i: wei t'ien pu pi yün*, Heaven's not giving favour [to Yin] was (sincere:) definite, Gl. 1800; Shu: *To fang: t'ien pu pi ch'un*, Heaven's not giving favour [to that] was great, Gl. 1913.

1257. *pi*-66. Tso: Siang 30: shuei ch'í so pi, Who knows when they will end. Tso: Gl. 662; Li: Shao yi: kuo kia mi pi, When the state has been wasteful and ruinous, Li Gl. 394.

1258. *pi*-140. Ode 16: pi fei kan t'ang, (Covering, dense umbrageous:) luxuriant is that sweet-peartree, Gl. 45; Shu: K'ang kao: fa pi Yin yi, Take as punishments and (decisions:) verdicts the norms of the Yin, Gl. 1642; Shu: *ibid.*: pi sh'í ch'en, May your verdicts be correct and reliable, Gl. 1658.

1259. *pi*-66. Tso: Siang 27: tan pi k'í s'í, A complete collapse will be his death, Tso Gl. 643.

1260. *pi*118. Tso: Süan 12: pi lu, Fire-wood cart, Tso Gl. 305; Tso: Siang 10: pi men, Gate made of [plaited] branches, Tso Gl. 509.

1261. *pi*-169. Ode 300: pi kung yu hü, The closed temple is still, Gl. 1158; Shu: Ta kao: t'ien pi pi wo ch'eng kung so, In the (place:) situation when Heaven (toils us:) puts the toil on us to achieve the work, Gl. 1604.

1262. *pi*96. Ode 213: yu pi, There is a lower ornament on the scabbard, Gl. 692.

1263. *pi*-169. Tso: Ch'eng 8: yung fu ch'ung pi [Even] a brave ordinary man has double locks, Tso Gl. 400; Shu: Ta kao: yü pu kan pi yü t'ien kang wei, I dare not (block:) raise obstacles to Heaven's sending down its (severity:) inflictions, Gl. 1593.

1264. *pi*-154. Ode 186: pi jan lai s'í, Ornate he comes, Gl. 489.

1265. *pi*-60. Shu: Lo kao: pi yü wo min, There you shall make opulent our people, Gl. 1630.

1266. *pi*-, *p'i*-32. Shu: Yao tien: fang ming pi tsu, He neglects my orders and he ruins his kin, Gl. 1238.

1267. *pi*148. Ode 154: yi ch'í j'í pi fa, In the days of the first month there is a rushing wind, Gl. 366; Ode 222: pi fu hien ts'üan, Squinting is the straight-jetted fountain, same Gl.

1268. *pi*9. Tso: Ch'eng 18: lü pu pi sh'í, The subordinate officers [under the sh'í] did not press upon the sh'í, Tso Gl. 459.

1269. *pi*75. Ode 300: hia er pi heng, In summer ue cross-bar [the horns of the bulls], Gl. 1165.

1270. *pi*61. Tso: Ai26: kün pi er nüe, The prince is (pressing:) oppressive and tyrannical, Tso Gl. 799.

1271. *pi*-37. Ode 255: nei pi yü chung kuo, ((Inside:) here you are overbearing in the central kingdom, Gl. 943.

1272. *p'i*23. Ode 244: tso Feng yi p'i, (The wall was moated), the [city] Feng he made matched it, Gl. 859; Ode 249: shuai yü k'ün p'i, He follows [the path of] all his peers, Gl. 898; Shu: Lo kao: k'í tso Chou p'í hui, He will establish Chou so as to respond to the grace, Gl. 1750.

1273. *p'i*102. Ode 191: t'ien ts'í sh'í p'i, The Son of Heaven him you should (augment:) strengthen, Gl. 517; Ode 254: wu wei k'ua p'i, Do not be boastful, Gl. 929.

1274. *p'i*122. Tso: Siang 26: Ch'u p'í yü pen ming, Ch'u has been weakened through those [dignitaries] who have fled and ming got charges [abroad], Tso Gl. 639.

1275. *p'i*167. Tso: Siang 17: yi p'í sha, They killed him with a dagger, Tso Gl. 565.

1276. *piao*-145. Shu: Yao tien: kuang pei s'í piao, He extensively (covered:) possessed [the lands to] the four extreme points, Gl. 1209; Tso: Siang 14: yi piao tung hai, And so (signalize:) make illustrious [the lands by] the eastern sea, Tso Gl. 554; Tso: Ai 3: k'ü piao ch'í kao, They removed the marked-out things of dry wood (wooden huts, heaps of firewood etc.) Tso Gl. 783.

1277. *piao* 199, used for 1278 in Ode 79: s'í kie piao piao, The four mailed

horses are running, Gl. 170; used for 1279 in Ode 223 (Lu and Han text versions): yü s'ue piao piao, There falls down snow that is very ample, same Gl.; Ode 290: mien mien k'i piao, In a row go the weeders, Gl. 741.

1278. *piao*9. Ode 105: hing jen piao piao, The marching men are running, Gl. 170.

1279. *piao*85. Ode 223: (Mao version): yü s'ue piao piao, There falls down snow that is very ample, Gl. 170; Ode 229: piao ch' i pei liu, The running pools flow northwards, Gl. 740.

1280. *piao*167. Ode 57: chu fen piao piao, There are red bit-plaques on every bit, Gl. 170.

1281. *p'iao*30. Ode 149: fei kü p'iao hi, It is not that the carriage moves in a rushing way, Gl. 359.

1282. *pie*18. Shu: K'ang kao: pie k'iu wen, You should (separately:) besides that seek information, Gl. 1629; Shu: *ibid.*: Nai pie po fu tsao, They (separately:) of their own promulgate [penal] innovations, Gl. 1652.

1283. *pie*n-55. Used for 1284 in Ode 197: fan (p'an) pi yü si, Flying are those crows, Gl. 591.

1285. variant of 1283 *pie*n-25. Shu: Ku ming: shuai sün ta pien, To follow the great laws, Gl. 2002; used for 1286 in a Han time text version of Shu: Yao tien: li min yü (pien:) fan, The numerous people were amply-nourished and prosperous, Gl. 1213.

1287. *pie*n-165. Read p'ien in Ode 222 (one text version): p'ien p'ien tso yü, Their punctilious attendants, Gl. 716 (the orthodox Mao version having 1287 deformed into 1288); Shu: Yao tien: pien chang po sing, He distinguished and (gave marks of distinction to:) honoured the hundred clans (the gentry), (here again) the orthodox text has 1288 instead of 1287, Gl. 1212; likewise in Shu *ibid.* (p'ing) pien chi tung tso, To arrange and regulate the works of the East, Gl. 1217.

1289. *pie*n-60. Ode 40: Sh i jen kiao pien ts'uei wo, The people of the house (mutually and everywhere:) all together repress me, Gl. 113; Shu: Yao tien: pien yü k'ün shen, He made (all round:) comprehensive [sacrifices] to all the Spirits, Gl. 1258; Tso: Chuang 20: yüe ki pien wu, The music [reached to:] included the whole series of [pantomimic] dances [of the earlier rulers], Tso Gl. 62.

1290. *pie*n-160. Li: Piao ki: k'uan er yü pien, He was large-minded but discriminating, Gl. 1289; Li Gl. 543. Li: Yü tsao: li jung pien, When standing his bearing is differentiated (sc. more or less respectful), LC 1212.

1291. *pie*n-160. Shu: Yao tien (one Han-time text version): pien chi tung tso, To arrange and regulate the works of the East (cf. 1287 above), Gl. 1217; Shu: Tsiu kao: wu pien nai si, If you do not properly arrange your officers, same Gl. Li: K'ü li: jan hou pien yao, Thereafter [they will go on to] all the other dishes, Li Gl. 18.

1292. *pie*n-149. Shu: Yao tien (orthodox version): li min yü pien, The numerous people were amply-nourished and transformed, cf. 1285 above, Gl. 1213; Shu: P'an Keng: min yung p'ei pien, The people therefore were greatly (changeable:) amenable (sc. to the king's wishes), Gl. 1418; Li: Liyün: ta fu si tsung miao, wei chi pien, When a dignitary dies for [his prince's] ancestral temple, it is called a (changeable:) variable thing (he does it or not according to circumstances), Li Gl. 267, LC 1220.

1293. *pie*n-154. Ode 265: Wo wei k'ung pien, Our official positions are greatly (reduced:) weakened, Gl. 1065.

1294. *pie*n, p'ien9. Lun yü: Ki shi: kiao p'ien ming, Friendship with the glib-tongued, Gl. 2109 and 618.

1295. p'ien, *pie*n149. Shu: Ts'in shi: shan p'ien (pien) yen, Good at smooth speeches, Gl. 2109.

1296. *p'ien*⁹. Tso: S'ian 12: tsu p'ien ch'i liang, One tsu (is:) consists of two 50-men troops, Tso Gl. 306.

1297. *p'ien*¹²⁴. Used for 1294 in Ode 200: ts'i ts'i p'ien p'ien, Tattling and glib-tongued, Gl. 618; used for 1296 in Ode 223: p'ien k'i fan yi, Awry it (the bow) goes when warping, Gl. 718.

1298. *pin*¹⁵⁴. Ode 205: shuai t'u ch'i pin, All the tributaries on the earth, Gl. 642; Shu: Kao Yao mo: Yü pin tsao wei, Shun's guests (sc. the spirits) are in their high positions (sc. at the sacrifice), Gl. 1341; Shu: Lo kao: wang pin sha yin hien ch'i, The king's guests (i.e. the royal spirits at the killing and the sacrifice all came, same Gl.: Shu: K'ang wang ch'i kao: pin ch'eng feng kuei, The guests (sc. princes) lifted and presented their kuei tesserae, Gl. 2010; Shu: Yao tien: pin yü si men, He received the guests at the four gates, Gl. 1250; used for 1299 in Shu: To shi: yü wei si fang wang yu pin, I in the four quarters have none whom I reject, Gl. 1823;

1299. *pin*⁶⁴. Used for 1300 in Li: K'ü li: k'i pin yü t'ien ts'i, When they through the ceremonial assistant contacted the Son of Heaven, Li Gl. 41.

1301. *pin*⁸⁵. Used for 1298 in Ode 205: shuai t'u ch'i pin, Of all the subjects (tributaries) on the earth, Gl. 642.

1302. *p'in*³⁸, *pin*³⁸. Shu: Yao tien: kiang er nü p'in (pin) yü Yü, He sent down his two daughters to be wives in the Yü house, Gl. 1246.

1303. *p'in*³⁰. Shu: Yü kung: kin san p'in, Bronze of three qualities, Gl. 1364; Shu: Yao tien: wu p'in pu sun, The five classes (fathers and mothers, elder and younger brothers, sons) are not compliant, Gl. 1285;

1304. *p'in*¹⁸¹. Ode 257: kuo pu si p'in, The country's course is (pressing:) critical, Gl. 966.

1305. *p'in*¹⁴². Shu: Yü kung: Huai Yi p'in chu, The oyster pearls of the Huai Yi barbarians, Gl. 1360.

1306. *ping*¹¹⁷. Shu: Kao Yao mo: yü ping sheng, One wishes to keep them alive along with (the others), Gl. 1324.

1307. *ping*⁵¹. Shu: Kin t'eng: nai ping sh'i ki, They likewise (made this auspicious) indicated this as auspicious, Gl. 1575; Shu: Lü hing: yu ping liang hing, When one has combined (two crimes) he should have two punishments, Gl. 2071.

1308. *ping*⁹. Li: Sang ta ki: sh'i ping wa p'an (For washing the corpse of an officer) they placed side by side (two) earthenware basins, Li Gl. 443.

1309. *ping*¹¹⁵. Ode 255: er ping yi lei, You should hold on to what is right and good, Gl. 936; Ode 260: min ch'i ping yi, The people hold on to the norms, same Gl.; Shu: Kin t'eng: ch'i pi ping kuei, He held upright a pi jade disc and he grasped a kuei rectangular jade, Gl. 1566.

1310. *ping*¹⁰⁴. Li: T'an Kung: tsê ping ch'ê hu, Then will it not be something distressing, Li Gl. 145.

1311. *p'ing*⁵¹. Shu: Kün Sh'i: t'ien shou p'ing ko pao, With long lives given by Heaven, p'ing just and ko (penetrating:) intelligent, they protected, Gl. 1877, frequently used as a distortion of 1312 and then mostly read *p'ien* or *pien*: Ode 222: p'ien p'ien tso yu, The punctilious attendants, Gl. 716; Shu: Yao tien: pien chang po sing, He distinguished and (gave marks of distinction:) honoured the hundred clans (the gentry), Gl. 1212; Shu: *ibid.*: pien ch'i tung tso, To arrange and regulate the works of the East, Gl. 1217; Shu: Hung fan: wang tao pien pien, The king's way is well-arranged, Gl. 1540.

1313. *p'ing*, *p'eng*, *peng*⁹. Shu: Lo kao: p'ing (p'eng) lai pi Yin, One has sent me to come and (caution:) admonish the Yin, Gl. 1603.

1314. *p'ing*140. Ode 161: *shī ye chī p'ing*, They (the deer) eat the artemisia of the open grounds, Gl. 399.

1315. *p'ing*140, properly meaning a kind of grass; used for 1313 in Ode 257: *p'eng yün pu tai*, You cause them not to come, forward, Gl. 973; Ode 289: *mo yü p'eng feng*, Nobody has caused me to be wasp-stung, Gl. 1115.

1316. *p'ing*187. Ode 237: *siao lü p'ing p'ing*, They scraped and went over them (sc. the walls (so they became *p'ing* solid, Gl. 796; Ode 195: *pu kan p'ing ho*, One dare not (without boat) cross the River, Tso Gl. 488; Tso: Siang 8: *p'ing lin'g wo ch'eng kuo*, They go across our city walls, same Gl.; Tso: Siang 13: *yi p'ing kün tsī*, And so they affront their betters, same Gl., Tso: Chao 5: *p'ing nu*, He is in full wrath, Tso Gl. 687.

1317A. *p'ing*61. Shu: Ku ming: *huang hou p'ing yü ki*, The august sovereign leaned on the jade stool, Gl. 2000.

1317B. *p'ing*44. Ode 254: *ta pang wei p'ing*, The great (feudal) states are a screen, Gl. 932; Ode 241: *ts'o chī p'ing chī*, They cleared them away, they removed them (sc. the dead trees), Gl. 821.

1318. *pok*9. Ode 62: *po hi k'ie hi*, Oh my lord, oh you martial one, Gl. 193; Ode 180: *ki po ki tao*, We scarified to the ancestor of the horses and prayed (or, with another school: we sacrificed at the camp and prayed) Gl. 473; Ode 192: *ts'iang po chu yü*, You beg your leaders: help us, Gl. 544; Shu: P'an Keng: *pang po shī chang*, You rulers of states, you leaders of the multitudes, Gl. 1335; Shu: Ku ming: *po siang ming*, The leader-premier ordered, Gl. 1984; used for 1319 in Shu: To fang: *yü wei yu sü po*, As to the (waited-for:) expected contributions (gifts), Gl. 1925; Tso: Ch'eng 2: *wu po chī pa*, When the five hegemonies had the hegemony, Tso Gl. 371.

1320. *pok*106. Tso: Hi 28: *kü yüe san po*, He jumped up in three efforts, Tso Gl. 166.

1321. *pok*24. Ode 299: *jung kü k'ung po*, The war chariots are very (wide:) large, Gl. 1155.

1322. *pok*140. Initial particle in Ode 2: *po wu wo si*, I will soak my private clothes, Gl. 11; Shu: Kao Yao mo: *wai po si hai*, Outside (the provinces of China proper) I (pressed upon, came close to:) came all to the four seas, Gl. 1336; Shu: Tsiu kao: *k' i fu po wei*, The minister of war who (presses:) suppresses the transgressors, Gl. 1689; Tso: Hi 23: *po er kuan chī*, By a po trellis-screen he peeped at him, Tso Gl. 135.

1323. *pok*64. Ode 179: *po shou yü Ao*, They catch animals in Ao, Gl. 465; Shu: Kao Yao mo: *po fu*, The small leathern drum, Gl. 1340.

1324. *pok*18. Ode 154: *pa yüe po (p'uk) tsao*, In the eighth month we (peel:) pluck the date trees, Gl. 373; Li: T'an Kung: *sang pu po tien ye yü*, In the burial rites does one not pull to pieces the burial offering, Li Gl. 127.

1325. *pok*187. Ode 132: *si yu liu po*, In the marshland there are liu-po trees, Gl. 324.

1326. *po*165. Used for 1327 in Shu: Ts'in shī *po po liang shī*, Those white (-haired) good officers, Gl. 2107.

1328. *po*-64. Shu: Yao tien: *po shī po ku*, Sow those hundred cereals, Gl. 1284; Shu: K'ang kao: *po kung po min*, The various officers and the po spread-out people, Gl. 1621; Shu: Ta kao: *yü fa Yin's pu po ch'en*, I shall go and attack the fugitive and thrown-out (king's servant:) grandee of the Yin (house), Gl. 1601; Shu: Lü hing: *Po yi po hing chī ti*, Po Yi's (walk:) conduct in po hing distributing the punishments, Gl. 2047; Li: Li k'i: *yu shan er po ye*, There are such [rites] that are curtailed and yet distributed (i.e. generally practise), Li Gl. 288.

1329. *po*: 118. Ode 255: *huo po huo jou chī*, Some sift it, some tread it, Gl. 877.

1330. *pot157*. Ode 54: ta fu po shê, A dignitary has trudged and crossed it (sc. difficult ground), Gl. 145.

1331. *pot64*. Ode 255: pen shi sien po, The root then is first disposed of, Gl. 945; Ode 304: huan wang huan po, The Dark king martially (disposed:) established order, Gl. 1188; Li: K'ü li: yi wu po, His robe must not flap, Li Gl. 10, LC 1241; Li: T'an Kung: Ai kung yü shê po, Prince Ai wanted to arrange sprinklers (for the road of the funeral car), Li Gl. 148, LC 1240.

1332. *p'o38*. Ode 137, shi ye p'o so, She dances in the market, Gl. 334.

1333. *p'ok75*. Shu: Tsí ts'ai: ki k'in p'o cho, When he has toiled in trimming and carving it, Gl. 1706.

1334. *p'ok75*. Li: Piao ki: p'o er pu wen, (In a natural stage:) simple and without refinement, Li Gl. 540, LC 1267.

1335. *p'ok130*. Tso: Ch'eng 2: p'o chu ch'eng shang, They stripped him and exposed him on the city wall, Tso Gl. 353.

1336. *p'ou145*. Ode 164: yüan si p'ou yi, Highlands and lowlands (are together:) lie side by side, Gl. 411. Ode 296: p'ou shi chi tuei, To (the wishes of) all those (lands) they responded, Gl. 1144.

1337. *p'ou: pou:64*. Ode 255: tseng shi pou (p'ou) k'o, They are (crushing and subduing:) oppressive, Gl. 935.

1338. *pu-50*. Tso: Siang 30: tsí ch'ao pu lu er pa, From the court they (took) their (spreading:) different roads and ceased (their waiting), Tso Gl. 661. Li: T'an Kung: kuei si pu, He returned the mourning money gifts from the four quarters (to the donors) Li Gl. 124.

1339. *pu-77*. Ode 231: tien pu kien nan, Heaven's course is calamitous, Gl. 739. Ode 257: kuo pu mie tsí, The country's course is a destruction of resources, Gl. 930.

1340. *puk72*. Li: T'an Kung: wu yü pu wang (The prince said:) I want to burn in the sun a cripple, Li Gl. 165.

1341. *pul62*. Shu: Ta kao: yü fa Yin pu po ch'en, I shall go and attack the fugitive and thrown-out (king's servant) grandee of the Yin (house), Gl. 1601.

1342. *pu-, pou-163*. Tso: Siang 24: pu (pou) lou wu sung po, Small hillocks have no fir trees nor cypresses, Tso, Gl. 617.

1343. *puk25*. Ode 166: pu er wan shou, We predict for you a myriad years of life, Gl. 428. Used for 1344 in Li: T'an Kung: pu jen shí, The master of the p'u [palace] servants, LC 1273, Li Gl. 111 A.

1344. *p'uk9, puk9*. Ode 247: king ming yu p'u, The great appointment and followers, Gl. 890; Tso: Chao 7: tso p'u ou chi fa, He made a law against concealing [stolen] goods, Tso Gl. 696.

1345. *put, fou*: Used for 1346 *p'ei*, see paragraph 113 above; also in Ode 164: ngo p'ei wei wei, In a sudden outburst they become ample and brilliant, Gl. 410; Shu: Kün Shí: yü (put) p'ei yün wei jo tsí kao, I (greatly:) very sincerely speak like this, Gl. 1896; Ode 235: (put) p'ei hien, They are greatly illustrious, Gl. 754.

1347. *p'u20*. Ode 35: p'u po kiu chi, I crawled on my knees to succour them, Gl. 98.

1348. *p'u167*. Ode 194: lun sü yi p'u, They are all together made to suffer, Gl. 564; Ode 262: Huai Yi lai p'u, They went to harass the Huai tribes, Gl. 1037; Ode 263: p'u tun Huai fen, Extensively he massed [his troops] on the Huai river bank, same Gl.

1349. *p'u:85*. Used for 1350 in Ode 205: p'u tien chi hia, Under the vast Heaven, Gl. 641.

1351. *sanl*. Ode 300: *san shou tso p'eng*, You will be the peer of those with a treble age, Gl. 1171.

1352. *sék139*. Ode 241: *pu ta sheng yi sê*, In spite of your great renown, it (so. your virtue) is not shown off, Gl. 841; Li: Yü ling: *ch' i sheng sê*, They should refrain from musical sounds and *sê* beautiful women, Li Gl. 211.

1353. *sét96*. Ode 55: *sê hi hien hi*, How fresh-looking (bright), how refined, Gl. 153; Ode 239: *sê pi yü tsan*, Bright is that libationladle of jade, same Gl.; same Ode: *sê pi tso yü*, Fresh-looking are those oaks and *yü* trees, same Gl.

1354. *sék32*, variant 1355. Ode 28: *k' i sin sê yüan*, Her heart is sincere and deep, Gl. 73; Shu: Kao Yao mo: *kang er sê*, Strong and sincere, same Gl.; Shu: Yao tien (kin wen text version): *wen sê yen yen*, Accomplished, sincere, peaceful, Gl. 1208; Li: Chung yung: *kuo yu tao pu pien sê*, When his state has good principles he does not alter in his sincerity, Li Gl. 510.

1356. *sék115*, Ode 257: *hao sh' i kia sê*, They love that husbandry, Gl. 974.

1357. *si146*. Shu: To sh' i: *yü k' i ts' ien kü si er*, I have transferred and settled you in the west, Gl. 1813.

1358. *si75*. Lun yü: Hien wen: *ho wei sh' i si si*, Why are you (roosting:) keeping so still, Gl. 452; Ode 138 (one text version): *k' o yi si ch' i*, I can (roost and tarry:) be at rest, Gl. 335.

1359. *si75*. Ode 138 (orthodox text version): *k' o yi si ch' i*, I can (roost and tarry) be at rest, Gl. 335; Ode 177: *liu yüe si si*, In the (roosting:) quiet rest of the sixth month, Gl. 452; Ode 265: *ju pi si ts' ü*, They are (dry) like those bird's-nest straws, Gl. 1066; Ode 57 (Lu text version): *ch' i ju hu si*, Her teeth are like a melon's (nest:) interior, Her teeth are like melon seeds, Gl. 165.

1360. *si: sien:85*. Ode 43: *sin t' ai yu sien*, The New Tower is (washed clean:) freshly bright, Gl. 123; Li: Yü tsao: *yi er sê sien ju ye*, At the first cup he wore a (purified:) reverential look, Li Gl. 342.

1361. *si93*. Used for 1359 in Ode 57 (Mao version): *ch' i ju hu si*, Her teeth are like melon seeds, Gl. 165.

1362. *si170*. Ode 228: *si sang yu ngo*, The mulberry trees of the lowlands are beautiful, Gl. 188; Ode 132: *si yu liu po*, In the marshland (swamp) there are *liu po* trees, Gl. 324.

1363. *si124*. Ode 35: *si si ku feng*, In repeated gusts comes the east wind, Gl. 94.

1364. *sik36*. Ode 105: *Ts' i ts' i fa si*, The lady of Ts' i started in the evening, Gl. 265.

1365. *sik86*. Ode 160: *Ch' i si ki ki*, His red slippers are stud-adorned, Gl. 398.

1366. *sik72*. Ode 47: *yang tsü ch' i si ye*, The whiteness of the forehead, Gl. 133, 241.

1367. *sik167*. Ode 209: *yung si er ki*, Forever they will give you the utmost (blessing), Gl. 671; Shu: Yao tien: *shi si ti yüe*, All (presenting) to the emperor, said, Gl. 1244; Shu: Yü kung: *küe pao kü yu si kung*, In their bundles there are oranges and pummelos which are (presented:) voluntary tribute, Gl. 1366.

1368. *sik140*. Ode 75: *ts' i yi ch' i si*, How large is the black robe, Gl. 213.

1369. *si61*. Filling-out particle in Ode 186: *pi jan lai si*, Ornate he comes, Gl. 489; Ode 215: *ch' i tsiu si jou*, The good wine is mellow, Gl. 994; Ode 295: *fu sh' i yi si*, He spread everywhere that (ampleness:) abundance, Gl. 1142a; Ode 297: *si wu kiang is ma si tsang*, (Without limit:) for any length of time the horses are good, Gl. 1146; Ode 301: *suei wo si ch' eng*, They (the ancestors) comfort us with (completion:) a perfect happiness, Gl. 1178; Shu: Kao Yao mo: *shen küe shen, siu si yung*, He should be careful about his person, the cultivation (of it)

should be perpetual, Gl. 1296; Ode 218: *s i l ü a n k i n ü*, I think of the beautiful young girl, Gl. 700; Shu: Yao tien (ku wen version:) *k' i n m i n g w e n s i a n a n*: He was reverent, enlightened, accomplished and peaceful, Gl. 1179.

1370. *si115*. Ode 2: *p o w u w o s i*, I will soak my private (every day) clothes, Gl. 11; Ode 259: *w a n g m i n g f u y ü t s' i e n k' i s i j e n*, The king charged the stewards to send over his (the prince's) henchmen, Gl. 1011; Ode 277: *t s ü n f a e r s i*, Quickly (open up:) break the soil on your private fields, Gl. 1069.

1371. *si30*. Shu: K'ang kao: *j u c h' e n s h i n i e s i*, You should set forth those *n i e s i* law items, Gl. 1641; used for 1372 in Shu: Kao Tsung jung ji: *w a n g s i k i n g m i n*, When the kings become successors in taking care of the people, Gl. 1492.

1372. *si-30*. Ode 91: *t s i n i n g p u s i y i n*, Why have you not continued the messages (Why have I heard nothing from you), Gl. 236; Shu: Yao tien (Ku wen version): *S h u n j a n g y ü t ê f u s i*, Shun (ceded in virtue (considered himself inferior in virtue) and did not succeed (accept the succession) Gl. 1253; Shu: Ku ming *s h i y e n s i*, To make a solemn declaration and speak about the subsequent (matters), Gl. 1972; Shu: (ibid., also called K'ang wang *c h i k a o*): *w a n g y i s i*, The king as the rightful heir, Gl. 2011.

1373. *si69*. Used as an empty particle in Ode 5: *c h u n g s i y ü*, The wings of the locusts; Ode 197: *l u s i c h i p e n*, The running of the deer, same Gl. Ode 192: *a i w o j e n s i*, I grieve for us, Gl. 531; Ode 231: *y u t' u s i s h o u*, There is that hare, Gl. 742; Ode 241: *w a n g h o s i n u*, The king majestically was angry at this, Gl. 835.

1374. *si-129*. Ode 236: *s i f a t a S h a n g*, He killed and smote the great Shang, Gl. 787 Ode 241: *s h i f a s h i s i*, Them he smote, them he killed, Gl. 787; Ode 273: *s i y ü s h i H i a*, I spread it (sc. the virtue) in those Hia states, Gl. 841; Shu: Yao tien: *s h e n g t s a i s i s h e*, Offenses by mishap *s i s h e* are pardoned, Gl. 1269; Shu: Mu shi: *h u n k' i k ü e s i s i*, He destroys and rejects his (already) set forth sacrifices, Gl. 1514; Shu: Ta kao: *s i t s a i*, You are lax, Gl. 1613; Shu: Ts'i ts'ai: *s i t s' u k ü e k i n g l a o*, And then they will go to their caring for and encouraging (the people), Gl. 1694; Shu: To shi: *s i e r t o s h i*, Now then, you many officers, Gl. 1798; Shu: *ibid.*: *s i p u c h e n g*, Therefore I do not punishingly attack you, Gl. 1812; Shu: *ibid.*: *y ü w e i s h u a i s i k i n g e r*, I shall *s i* pardon you all and pity you, Gl. 1819; Shu: Kün Shí: *s i n i e n w o t' i e n w e i*, And so consider our heaven-given majesty, Gl. 1895.

1375. *si-113*. Shu: Tsiu kao: *s i t s i t s i u*, Sacrifice this wine, Gl. 1663; Shu: *ibid.*: *t ê h i n g h i a n g s i t e n g w e n y ü t' i e n*, That fragrant offerings [made with] virtue ascended and were (smelled:) perceived by Heaven, Gl. 1684; Shu: Kao Tsung jung ji: *t i e n s i*, In the standard sacrifices (sc. to the Royal spirits), Gl. 1492.

1376. *si-41*. Ode 126: *s i j e n c h i l i n g*, I give my orders to the attendant (eunuch), Gl. 308; Ode 264: *f e i k i a o f e i h u e i s h i w e i f u s i*, Those who cannot be taught or instructed are women and eunuchs, Gl. 1056.

1377. *si-9*. Ode 189: *s i s ü p i t s u*, He resembles and continues:) succeeds his foremothers and forefathers, Gl. 497.

1378. *si-78*. Shu: P'an Keng: *y u n g t s u e i f a k ü e s i*, If you commit crimes, I will strike you to *k ü e* your death (punish you by death, Gl. 1441.

1379. *si-9*. Ode 180: *p i a o p i a o s i s i*, They (sc. the animals) rush they move on, Gl. 474.

1380. *siang109, siang-109*. Ode 191: *s i a n g e r m a o y i*, We see your lances, Gl. 525; Ode 238: *k i n y ü k' i s i a n g*, (As if of gold (bronze?) and jade is his (look:) appearance, Gl. 807; Ode 245: *y u s i a n g c h i t a o*, (Hou Tsi's husbandry) had the method of helping (the growth), Gl. 872; Ode 256: *s i a n g t s a i e r s h i*, (Look at:) Observe (your being in your house (how you are in your house, Gl. 955; Shu: Tsiu kao:

siang wei yü shi, Assisting were the managers of affairs, Gl. 1678; Ode 282: siang wei pi kung, Assisting (at the sacrifice) are the rulers and the princes, same Gl.; Shu: Lü hing: kin t'ien siang min, Now when Heaven would aid the people, Gl. 2075; Li: T'an Kung: chuang pu siang (When in the neighbourhood there are mourning rites) by pestling one should not siang assist [sc. the noise of the wailing], Li Gl. 81.

1381. *siang*85. Ode 15: yü yi siang chi, She goes to boil it, Gl. 42.

1382. *siang*113. Ode 264: pu tiao pu siang, You are not good, not felicitous, Gl. 429; Ode 236: wen ting küe siang, Wen fixed on a lucky day, Gl. 776; wrong character for 1383 in Shu: Lü hing: kao er (siang:) sung hing, I will tell you about litigations and punishments, Gl. 2053.

1384. *siang*149. Ode 46: pu k'o siang ye, They cannot be told in detail, Gl. 131.

1385. *siang*118. Ode 203: pu yi fu siang, One does not yoke it to any (carriage box:) carriage, Gl. 633.

1386. *siang*-152. Shu: Yao tien: siang yi tien hing, He made a (delineation:) full description of the legal punishments, Gl. 1267.

1387. *siang*145. Ode 78: liang fu shang siang, The two yoke horses rear, Gl. 215; Ode 168: Hien yün yü siang, The Hien-yün are expelled, Gl. 437; Shu: Kao Yao mo: si yüe (=ji) tsan tsan siang tsai, I (think:) wish daily to assist in siang achieving [the government], Gl. 1312; Shu: Kün Shí: siang wo er jen, (Achieve =) follow up the work of our two men, Gl. 1897.

1388. *siao*118. Ode 280: siao kuan pei kü, The pan-pipes and flutes all start, Shu: Kao Yao mo: siao shao kiu ch'eng, When the Shao music of the pan-pipes is achieved in nine parts, Gl. 1345.

1389. *siao*140. Used for 1390 in Ode 179: siao siao ma ming, (Whistling:) with light whinnies the horses neigh. Ode 90 (one text version): Feng yü siao, The wind and rain are cold, Gl. 235.

1390. *siao*-30. Li: Nei tsé: pu siao pu chi, He does not whistle, nor point with the finger, Gl. 58; Ode 22: k'i siao ye ko, Crooningly she sings, same Gl.

1391. *siao*-76. Ode 69: t'iao k'i siao ye, Long-drawn is her crooning (wailing), Gl. 58, 204.

1392. *siao*85. Ode 90 (Mao version): feng yü siao siao, The wind and rain are cold, Gl. 235.

1393. *siao*124. Used for 1394 in Ode 155: yü wei (siao siao:) siu siu, My tail is (dried:) shrunk, Gl. 384.

1395. *siao*-18 and *süek*, Ode 237: siao lü, They scraped them and repeated it, Gl. 796.

1396. *siet* (Arch. *sjet*). Used for 1397 and 1389 yi (Arch. *zjad*) 'to drag', in Ode 33: yi yi k'i yü, (Dragging:) slowly-moving are its wings, Gl. 88; Ode 111: sang ché yi yi (1396), The mulberry-pickers are (dragging:) slowly-moving, same Gl.; Tso: Yin l: k'i lo ye yi yi (1398), The joy of it is (a feeling of) easiness, same Gl.; Ode 254: wu jan yi yi (1396), Do not babble so, Gl. 88.

1397. yi (Arch. *zjad*)73, Ode 115: fu yi fu lü (You have your robe and skirt) but you do not (drag:) trail them (wear them sweeping their trains, Gl. 289.

1399. *sie*163 (Arch. *dzjâ*), Ode 297: si wu sie, si ma si ts'u, Without swerving the horses run, Gl. 1146; used for 1400 sü (Arch. *dzjo*) in Ode 41: k'i hü k'i (sie:) s ü, You are so modest you are so slow, Gl. 114.

1401. *siet*44. Ode 35: pu wo sie yi, You do not find me worthy to be used; Ode 47: pu sie ti ye, She disdains the interlaced false hair, used for 1402 (Arch. *djet*) in Shu: To shí (Ma Jung's text version: ta yin (sie:) yi yu ts'i, He was greatly licentious and dissolute (reckless) and had a (bad) fame, Gl. 1804.

1403. *siet*120. Used for 1404 in Ode 47: *sh i sie fan ye*, That is the plain garment worn next to the body, Gl. 135.

1404. *siet*145. Ode 47 as quoted in Shuowen: *sh i sie fan ye*, That is the intimate garment worn next to the body, Gl. 135. Shu: P'an Keng: *hien ts'ao wu sie tsai wang t'ing*, All came but carelessly and (familiarly:) nonchalantly they (were in:) stood in the King's hall, Gl. 1445; Li: Kiao t'ê sheng: *pu kan yung sie wei*, They did not dare to use trivial flavours, Li Gl. 298.

1405. *siet*72, really the same word as the preceding, Ode 194: *ts'eng wo sie yü*, Even I a (familiar:) personal attendant.

1406. *sie*86. Ode 236: *sie fa ta Shang*, To march and attack the great Shang; Gl. 781; Shu: Ku ming: *sie ho t'ien hia*, To make the whole world concordant and harmonious, same Gl.

1407. *sien*10. Shu: Yü kung: *ch i yi t'ê sien*, Only according to their virtue they (advanced:) were promoted, Gl. 1383.

1408. *sien*:82. Shu: Yao tien: *niao shou mao sien*, The birds and beasts have the feathers and hair glossy, Gl. 1225.

1409. *sien*:123. Ode 193: *si fang yu sien*, In the four quarters there is affluence, Gl. 559; Ode 241: *wu jan hin sien*, Do not like that indulge your desires, same Gl.

1410. *sien*195. Ode 43: *pu sien*, No good, Gl. 122; Shu: Wu yi: *huei sien kuan kua*, He was kind and good to widowers and widows, same Gl. and Gl. 1845; Ode 202: *sien min ch i sheng*, The life of solitary people, Gl. 624; Ode 205: *sien wo fang tsiang*, They find it good that I am just now (great:) powerful, Gl. 643; Ode 218: *sien wo kou er*, Happily I (see:) meet you, Gl. 702; Ode 241: *to (tsê) k'i sien yüan*, He dwelt in the freshly-bright plain, Gl. 794, 838; Shu: Kao Yao mo: *ki Yi tsou shu sien shi*, Together with Yi I gave to the multitude the fresh-meat foods, Gl. 1315; Shu: P'an Keng: *hou sü ts'i sien*, The princes sü towards [the people] were ts'i thoughtful and sien good, Gl. 1447; Shu: Li cheng: *hiu ts i ch i sü sien tsai*, In the grace [of Heaven] those who understand to be solicitous are few, Gl. 1938.

1411. *sin*149. Ode 168: *ch i sin*, We have seized prisoners for the question, Gl. 438; the char. wrongly used for 1412 (Mao version) in Ode 141: *ko yi (sin:) suei ch i*, By my song I reprimand and stop him, Gl. 342.

1413. *sin*:9. Used for 1414, 1415 in Ode 31: *pu wo shen hi*, He does not (extend me:) continue to live with me, Gl. 85; Ode 159: *yü ju sin ch'u*, I will stay with you two nights, Gl. 396; Ode 210: *sin (shen) pi nan shan*. Extended is that Southern mountain, Gl. 674; Ode 259: *Shen po sin mai*, The prince of Shen indeed went, Gl. 1014.

1416. *sing*72. Shu: Yao tien: *ji yüe sing ch'en*, Sun, moon, stars and constellations, Gl. 1215; used for 1417 *ts'ing* in Ode 50: (*sing*:) *ts'ing yen su kia*, When it cleared during the night, early he yoked his carriage, Gl. 139.

1418. *siu*:115. Ode 154: *si yüe siu yao*, In the fourth month there is the flowering and seeding *yao* grass, Gl. 371.

1419. *siu*123. Shu: P'an Keng: *yü p'ei k'o siu er*, I can grandly (nourish:) sustain you, Gl. 1458; Shu: Hung fan (in Pan Ku's text version): *siu yung wu sh i*, To bring forth and use the five conducts, Gl. 1522; Li: Shao yi: *siu shou ch ê*, When the head was presented (among the viands), Li Gl. 392.

1420. *siu*9. Shu: P'an Keng: *wang po kao ch i siu*, When the kings made a proclamation or announcement to them, they siu (elaborated it) made it perfectly clear, Gl. 1416; Shu: Wen hou ch i ming: *ju to siu han wo yü kien*, You have largely siu well attended to defending me in my difficulties, Gl. 2096; Ode 261: *k'ung siu ts'ie chang*, (horses) very siu long and broad, same Gl.

1421. *siu*130. Ode 69: *han k'i siu ye*, Faded are the (dried:) dry ones, Gl. 203; Ode 155 (T'ang stone classics text: *yü wei siu siu*, My tail is (like dried meat:) shrunk, Gl. 384; used for 1420: Li: Li *yün: yi ch'i siu*, They (sc. these rites) are an embellishment of righteousness, Li Gl. 274.

1422. *siu*-120. Ode 116: *su yi chu siu*, White robe with red embroidery, Gl. 293.

1423. *so*:63. Shu: Wu *yi: kün ts'i so k'i wu yi*, What the noble man aims at is to have no pleasurable ease, Gl. 1829; Li: T'an Kung: *kün wu so ju ming*, The prince (has not a place where:) does not know the place where he should deign to send a messenger, Li Gl. 147; Li: *ibid.*: *so kü yü Tsin kuo*, Those whom he promoted in the state of Tsin, Li Gl. 163; Li: Tsi t'ung: *pu yi k'i so*, They do not (use their positions) act in accordance with their positions, Li Gl. 404; this char. 1423 probably to be read *hu* (Arch. *xo*) in Shu: Kün Shí: *to li nien (so:) hu*, They passed through a great quantity of years, Gl. 1872.

1424. *sok*120. Shu: Mu shí: *wei kia ch'i so* (There is the ransacking of the houses:) the houses should be ransacked [for baleful influences], Gl. 1513; Tso: Siang 2: *so ma niu*, Selected horses and oxen, Tso Gl. 4631; Li: T'an Kung: *wu li k'ün er so kü yi yi kiu yi*, It is a long time since I left the herd and sought a domicile [for me], Li Gl. 100.

1425. *sok, shuk*120. Ode 237: *so pa n*, They lash the boards, Gl. 792.

1426. *sou*:29. Used for 1427 *sou*: 85 in Ode 245: *sh'i ch'i sou sou*, They wash it so as to become soaked, Gl. 878.

1428. *sou*64. Ode 299: *shu sh'i k'i sou*, The bundled arrows are numerous, Gl. 1154.

1429. *su*-120. Ode 116: *su yi chu siu*, A white robe with red embroidery, Gl. 293; Ode 112: *pu su ts'an hi*, He does not emptily eat (he does not eat the food of idleness), Gl. 279. Tso: Hi28: *k'i chung su pao*, Their army is *su* habitually satiated (well supplied with food), Tso Gl. 169; Kuo yü: Wu yü: *fu mou pi su*, In taking counsel one must *su* anticipate (plan beforehand), Tso Gl. 286; Tso: Süan 11: *pu k'ien yü su*, It did not exceed *su* the previous calculation, same Gl.; Yili: Sang fu: *fan su si*, He eats *su* (habitual:) ordinary food, same Gl.; Li: K'ü li: *ch'un su*, Plain border on garment, Li Gl. 59; Li: Chung-ni yen kü: *pu neng yüe yü su*, He who is not versed in music is *su* without refinement in regard to the rites, Li Gl. 492, in Li: Chung yung: phr. *su yin*, 1429 is a wrong char. for 1424: To search for recondite things, Li Gl. 511.

1430. *suk*36. Ode 50: *ts'ing yen su kia*, When it cleared during the night, *su* early he yoked his carriage, Gl. 139; Ode 245: *tsai chen tsai su*, And so she (was moved: became pregnant) and so (it was soon:) it came quickly about (after her sacrifice to obtain a child), Gl. 867; used for 1431 in Li: Nei tsé: *su ch'ai*, He observed a strict abstinence, Gl. 325.

1431. *suk*129. Ode 7: *su su t'u tsie*, We beat down [the pegs for] the rabbit net, Gl. 25; Ode 21: *su su siao cheng*, Hurriedly we walk in the night, Gl. 54; Ode 121: *su su pao hang*, Flapping [their wings] are the rows of bustards, Gl. 302; Ode 154: *kiu yüe su shuang*, In the ninth month there is (shrinking:) shrivelling (of the plants) and frost, Gl. 377; Ode 181: *su su k'i yü*, (Beating:) flapping are their wings, Gl. 476; Ode 195: *huo su huo yi*, Some are respectful, some are (governed:) forced to obedience, Gl. 581; Ode 227: *su su sie kung*, Swift was the work at Sie, Gl. 735; Ode 260: *su su wang ming*, Solemn is the king's charge, Gl. 1020; Shu: Lo kao: *kung kung su tsiang ch'i hua*, Your achievements [then] will *su* quickly be respected and (rejoiced in:) admired, Gl. 1781; Tso: Ch'eng 2: *sien ta fu ch'i su ku tsie*, There was the *su* dignified authority of our late dignitary, therefore we won the victory, Tso Gl. 356; Li: K'ü li: *chu jen su k'o er ju*, The

host (prompts:) invites the guest to enter, LC 1350, Li Gl. 63; Li: *ibid.*: *ch u s u y ü s h i*, The prayer-master (prompts:) notifies the representative of the deceased *yü* in the *yü* sacrifice, Li Gl. 138;

1432. *suk40*. Used for 1431 in the sense of 'to shrivel (see Gl. 377) in Li: T'an Kung: *p'eng yu ch i mu yu s u ts'ao er pu k'u yen*, If on a friend's grave there are (shrivelled:) withered plants, one does not wait for him, Li Gl. 79; Li: Nei tsê: *liu s h i s u*, At sixty (years of age) there is continual meat, LC 1386. Li: Nei tsê: *s u ch ai*, strict abstinence, Li Gl. 325, Gl. 867; Li: Tai yi: *s u ch ê kie ch'u*, *s u* here used for the preceding *s u ch ai*, When those who had kept a strict abstinence, had gone out, Li Gl. 468.

1433. *suei35*. Ode 63: *y u h u suei suei* (one text version), There is a fox walking slowly, Gl. 195.

1434. *suei120*. Used for 1433 in Ode 63 (Mao version:) *y u h u suei suei*, There is a fox walking slowly, Gl. 195; Ode 101: *hiung h u suei suei*, The male fox has walked slowly (slyly), same Gl.; Ode 301: *suei w o s i ch'eng*, They (sc. the ancestors) comfort us with a (completion:) perfect happiness, Gl. 1178; Shu: P'an Keng: *w o sien h o u suei nait s u nait f u*, Our former rulers will (stop:) restrain your grand fathers and fathers, Gl. 1463; Shu: Ku ming: *suei er sien kung*: (Tranquillize:) appease [the spirits of] your former princes, Gl. 2019; used for 1435 in Ode 261: *shu k'i juei ch ang*, A fine banner and pennon ornament, Gl. 1027; Li: K'ü li: *ta fu tsê (suei:) juei ch i*, (When handing something) to a dignitary, one (cap-strings it:) one holds it level with the cap-strings, LC 1392.

1436. *suei58*. Li: K'ü li: *kuo chung yi ts'ê suei s ü m o*, (When driving in the capital city) he with the broom-like end of the whip tickles [the horses], Li Gl. 35.

1437. *suei-170*. Tso: Hi 25: *ts'ing suei*, He demanded the right [of having a tomb-tunnel] when dead], Tso Gl. 152; Tso: Sün 7: *Shu-sun wei suei ch eng*, Shu-sun was governor of the outer districts, Tso Gl. 480.

1438. *suei-149*. Ode 141 (one text version): *ko yi suei ch i*, By my song I reprimand and stop him, Gl. 342; cf. par. 1412 above.

1439. *suei-162*. Ode 58: *yen k i suei yi*, My words have been achieved (fulfilled), Gl. 184; used for 1440 in Ode 60: *jung h i suei h i*, Oh, his ceremonial knife, oh, his *suei* gem [at the girdle], Gl. 190; Ode 151: *pu suei k'i kou*, He will not continue to stand in favour, Gl. 362; Ode 304: *suei s h i k i fa*, And then he saw that they (the rules) were set in function, Gl. 1019; Shu: Wei tsf: *w o tsu ch i suei ch'en y ü s h ang*, What our ancestor achieved and accomplished was (displayed:) signalized above (in Heaven), Gl. 1499.

1441. *suei-170*. Ode 257: *ta feng yu suei*, The great wind has its path, Gl. 981.

1442. *suei170*. Ode 253: *wu tsung kuei suei*, Do not give indulgence to the wily and obsequious, Gl. 916.

1443. *suei-115*. Ode 245: *huo yi suei suei*, (The culture of grain:) the grain cultivated had plenty of ears, Gl. 871.

1444. *sun-49*. Used for 1445 in Shu: Yao tien: *sun chen wei*, I shall (withdraw from:) cede my high position, Gl. 1242.

1445. *sun-162*. Shu: Wei tsf: *wu kia mao sun y ü huang*, The old men of our house have withdrawn in senility, Gl. 1506.

1446. *sun39*. Ode 244: *yi k üe sun m o u*, He handed down his plans to his (grand-sons:) descendants, Gl. 864; used for 1445 in Lunyü: Shu er: *s h ê tsê p u sun*, If one is extravagant, he is not docile.

1447. *sung-162*. Ode 78: *yi taung sung k i*, He lets off (the bowstring) and *s u n g* follows after (the arrow, in pursuit of the game), Gl. 216.

1448. *sung-149*. Shu: Lü hing (as quoted in Mo-tsi): kao ju sung hing, I will tell you about litigations and punishments, Gl. 2053.

1449. *sung-149*. Ode 191: Kia fu tso sung, Kia-fu has made this poem, Gl. 527; Ode 257: sung yen ju tsuei, When there are sung admonishing words you are (sleepy) as if drunk, Gl. 982.

1450. *sü-53*. Ode 269: ki sü k'i huang chi, Continuously we revere them, Gl. 1075. Ode 273: shi yu sü yu Chou, It (Heaven) truly has (helped:) favoured and (let continue:) given the succession to the house of Chou, Gl. 1082; Tso: Yin li: li sü min jen, It is the rites that (classify) establish the classes among the people (sc. distinguish high and low), Tso Gl. 23.

1451. *sü-120*. Ode 263: san shi tsiu sü. You three ministers go to your work, Gl. 1047.

1452. *sü-66*. Shu: Yao tien: po k'uei shi sü, The (hundred disposals:) general management was sü orderly, Gl. 1248; Shu: K'ang kao: yu sü shi, If you have order in that, Gl. 1638.

1453. *sü-60*. Ode 51 (one text version): k'i hü k'i sü, You are so modest, you are so slow, Gl. 114.

1454. *sü-181*. Shu: Ku ming: po siang ming shi sü ts'ai, The leader-premier ordered the officers sü to exact the materials, Gl. 1984. The char. 1454 wrongly used for the similar 1455 in Li: Yü tsao: ta fu yi yü (sü:) pan wen chu, (For writing tablet) a dignitary used bamboo with a pattern of motley fish, Li Gl. 348. Used for 1456 in Tso: Ai 6: sü shi chi hia ye, To (wait) hesitate is the worst of methods, Tso Gl. 786.

1456. *sü-130*. Ode 194: lun sü yi p'u, They are (indiscriminately) all together made to suffer, Gl. 564; Ode 223: min sü jan yi, The people will (reciprocally:) all together (be so:) do the same, Gl. 719; Ode 237: yü lai sü yü, And so he came and lingered [there] and took up an abode, Gl. 790; Ode 250: yü sü si yüan, He went and waited, (lingered:) stayed in that plain, same Gl. Shu: P'an Keng: hou sü ts'i sien, The princes sü towards them (sc. the people) were (worried:) thoughtful and good, Gl. 1447; Shu: *ibid.*: wu sü tsue yüan, Do not cut off and alienate yourselves [from me], Gl. 1466; used for 1454 in Shu: To fang: yüe wei yu sü po, As to the (waited-for:) expected (gifts:) contributions, Gl. 1925; Hanfei: Chi fen: pu kan sü shang, They dare not (wait for) expect rewards, same Gl.; Li: Tseng tai wen: sü ku nan, The assistants drum the nan [music], Li Gl. 246; Li: Sang ta ki: kü n chi sang ta sü shi lien chung sü tso chi, At the funeral rites for a ruler, the ta sü great assistant in the conservatory performed the dressing [of the corpse] the several (lower) assistants helped him, Li Gl. 446.

1457. *sü-85*. Ode 119: k'i ye sü sü, Its leaves are luxuriant, Gl. 298; Ode 173: ling lu sü hi, The fallen dew is abundant, Gl. 448; Ode 165: yu tsiu sü wo, If there is wine they strain it for us, Gl. 420.

1458. *sü-120*. Ode 128: yin yin wu sü [On the carriage] there are covered traces and silvered attachments (connecting rings), Gl. 312.

1459. *sü-61*. Ode 267 (one text version ap. Tso: Siang 27): ho yi sü wo (by what:) how shall he show kindness to us, Gl. 758; Shu: Yao tien: wei hing chi sü tsai, The punishments, to them you should (anxiously:) carefully attend, Gl. 1271; Shu: P'an Keng: yung king ta sü, Perpetually pay attention to the great sü (anxieties:) difficulties, Gl. 1466; Shu: To shi: wang pa ming tê sü si, There were none who did not make bright their virtue, and carefully attended to the sacrifices, Gl. 1806; Shu: Ku ming (K'ang wang chi kao): yung feng sü küe jo, Thus in your service sü küe jo zealously attend to the suitable, Gl. 2012; Shu: Lü hing: sü kung yü min, To be (anxious:) zealous about doing meritorious work for the people, Gl. 2037.

1460. *süan*40. Ode 181: *wei wo süan kiao*, They say that we are (displayful:) boastful and arrogant, Gl. 479; Ode 235: *süan chao yi wen*, Display and make bright your good fame, Gl. 765; Ode 237: *nai süan nai mou*, He (cubited:) measured to the cubit, he laid out acres, Gl. 791a; used for **1461** in Ode 259: *si fang yü (süan:) yüan*, The [states of the four quarters] they went to (be a wall to:) defend, Gl. 1006; Ode 262: *lai sün lai süan*, Go everywhere and diffuse (distribute) [my orders], Gl. 1041; Shu: P'an Keng: *nai hien ta pu süan nai sin*, You all greatly do not *süan* proclaim your (hearts) ideas, Gl. 1451.

1462. *süan*162. Ode 26: *pu k'o süan ye*, It cannot be (counted:) measured, Gl. 68; Tso: Chao 1: *fu k'ü kü süan*, If you do not go, I am afraid that (you will have your faults enumerated) you will be found fault with, same Gl. Ode 106: *wu tsê süan hi*, When dancing he is in counting, Gl. 267; Shu: P'an Keng: *shi süan er lao*, For generations they have counted your labours, Gl. 1434; Shu: Lü hing (one text version): *k'i fa po süan*, The redemption-fine is 100 *süan* weights [of bronze], Gl. 2062.

1463. *süan*70. Ode 54: *pu neng süan tsi*, I cannot deflect and cease [my thoughts], Gl. 146; Tso: Hi 23: *yü kü ch'ou süan* [I will] with you be in courteous attendance, Tso Gl. 136 (with further instances of the phr. *ch'ou süan*. Tso: Hi 15: *ch'ou süan pu neng*, To turn round they (the horses) could not, same Gl. Ode 79: *tso süan yü ch'ou*, They swerve to the left, they draw their weapons to the right, Gl. 221.

1464. properly *huan* 162, used for **1463** in Ode 97: *tsi chi süan hi*, How agile you are, Gl. 248.

1465. *süan*38. Ode 97 (one text version): *tsi chi süan hi*, How beautiful you are, Gl. 248.

1466. *süek*18. Ode 257: *luan huang si süe*, If the disorder increases, it will (cut:) destroy you, Gl. 971. The char. also read *siao* - 18, Ode 237: *siao lü p'ing p'ing*, They scraped and repeated it (so that they became) solid, Gl. 796.

1467. *sün*-46. Shu: Yao tien (as quoted in Li: Ta hüe): *k'o ming sün tê*, He was able to make bright his lofty virtue, Gl. 1210.

1468. *sün*72. Kuan: Ch'i mi: *sün shen hing*, He is (equal:) well-adjusted in his personal conduct, Gl. 222; Ode 257: *k'i hia hou sün* (That mulberry tree), beneath it it is (even:) shade everywhere, same Gl.; Ode 262: *lai sün lai süan*, Go (all round:) everywhere and distribute my orders, same Gl. and Gl. 1041; it is here used for **1469**.

1470. *sün*85. Used for **1471B** in Ode 80: *sün ch'its'ie hou*, He is truly straight and princely, Gl. 222; Ode 95: *sün hü ts'ie lo*, There is truly great [space] and pleasant, Gl. 244.

1471B. *sün*118. Shu: Ku ming: *sün si*, Young-bamboo mats, Gl. 1989.

1472. *sün*149. Shu: Yao tien: *sün shi k'ao yen*, In the affairs on which you have been consulted I have examined your words, Gl. 1252; Ode 241: *sün er k'iu fang*, Plan with your partner states, Gl. 842.

1473. *shat*79. Used as short-form for **1474 *sat* 119** in Shu: Yao tien as quoted in Meng: Wan Chang: (*sha*:) *sa San Miao yü San-wei*, He (scattered) threw away the San Miao to San Wei, Gl. 1272.

1475. *shan*-85. Ode 271: *cheng jan shan shan*, In great numbers they (the fishes) are taken in wicker traps, Gl. 443.

1476. *shan*-86. Ode 193 (with variants **1477** and **1478**): *yen ts'i shan fang ch'u*, The beautiful wife splendidly side by side [with the king] has her place, Gl. 551.

1479. *shan*64. Ode 107: *shan shan nü shou*, The delicate hands of the girl, Gl. 270.

1480. *shang*-1. Used for 1481 (identical words) in Ode 110: *shang* (1480), (variant 1481) *shen chan tsai*, May you be careful, Gl. 276.

1481. *shang*-42. Ode 197: *shang huo sien chi* (Look at that started here), there may *shang* still be somebody who steps in front of him, Gl. 600; Ode 203 *shang k'o tsai ye*, May it be possible to (load it:) convey it home, Gl. 629; Ode 255: *jen shang hu yu hing*, People still pursue this course, Gl. 942; used for 1480: Shu: To fang: *er shang pu ki yü hiung tê*, When your superiors have no aversion for your evil dispositions, Gl. 1477, 1927; Shu: To shi: *er nai shang yu er t'u*, May you have your lands, Gl. 1824; Ode 257: *shang pu kwei yü wu lou*, May you be free from shame even in the secluded corner of the house, Gl. 956; Shu: To fang: *shang er shi*, We will (make high your service:) give you high offices, Gl. 1931; Shu: Ts'in shi: *yi shang yi jen chi k'ing*, (The state's prosperity and devotion *shang* (still:) likewise is the One man's (felicity:) success, Gl. 2120.

1482. *shang*9. Ode 145: *shang ju chi ho*, I am grieved (so as not to know) what to do about it, Gl. 351.

1483. *shang*85. Ode 208: *Huai shuei shang shang*, The waters of the Huai [river] are voluminous, Gl. 655.

1484. *shang*30. Used for 1485 in Shu: Kün Shi: *tsê shang shi po sing*, And so they endowed and enriched the people, Gl. 1873; Shu: Pi shi: *wo shang lai ju*, I will reward you, Gl. 2100.

1486. *shao*-120. Ode 143: *shu yao shao hi*, How easy and beautiful, Gl. 347; used for 1487 in Ode 263: *fei (shao:) ch'ao fei yu*, He did not (relax:) tarry, he did not (ramble:) loiter, Gl. 1048; Shu: Kao Yao mo: *siao shao kiu ch'en*, When the Shao music of the Pan-flutes is achieved in nine parts, Gl. 1345; Shu: Ta kao: *shao t'ien ming*, To *shao* transmit Heaven's bright [will], Gl. 1594; Shu: Shao kao: *wang lai shao Shang ti*, May the king come and (continue:) take over [the work of] God on High, Gl. 1730; Ode 287: *shao ting shang hia*, They continuously go up and down in the court, Gl. 1109.

1488. *shê*-135. Ode 199: *yi pu huang shê*, You yet have no leisure to halt; used for 1489 in Ode 80: *shê ming pu yü*, (Letting go life not change:) steadfast unto death, Gl. 223; Ode 194: *shê pi yu tsuei*, It (Heaven) cares not about those who have guilt, Gl. 563; Ode 264: *shê er kie t'i*, You (leave aside:) do not care about your great anxieties (troubles), same Gl.

1490. *shê*. Shu: P'an Keng (Kuwen version): *ko shê chung yü nai sin*, Each one of you should establish the correct norm in your hearts, Gl. 1467a.

1491. *shê*142. This char. (Arch. *dia*) used for a word *yi* (Arch. *dia*) in Ode 18: *wei yi wei yi* (The officers) very compliant, Gl. 49; Ode 198: *yi yi shi yen*, (Shallow:) pretentious are the great words, Gl. 607.

1492. *shê*-41 and *shik*41. Used for 1493 in Ode 2 (Lu and Ts'i text versions): *fu chi wu yi*, I shall wear them without getting weary of them, Gl. 9; Ode 240 *wu yi yi pao*, Never weary he also gave protection, Gl. 814.

1494. *shê*p. Ode 247: *p'eng yu yu shê*, The guests are assisted, Gl. 888; Tso: Ch'eng 16: *ts'ing shê yin yen*, I beg that I may by proxy give him drink, Tso Gl. 444.

1495. *shen*61, *ch'en*61. Shu: P'an Keng: *er ch'en pu (chu:) tu*, You are truly not alone, Gl. 1452; Shu: Ta kao: *t'ien fei ch'en*, Since Heaven is not to be relied on, Gl. 1609.

1496. *shen*:111. Shu: Kün Shi: *shen hien pen tsou*, How much the more then did all (hurry about:) work eagerly, Gl. 1874.

1497. *shen*149: Ode 5: *shen shen hi*, They are numerous, Gl. 17.

1498. *shen*187. Ode 163: *shen shen cheng fu*, Numerous are the runners, Gl. 17.

1499. *shen*:149. Ode 162: *tsiang mu lai shen*, About supporting my mother I come and report, Gl. 404.

1500. *shen*-61. Shu: *Li cheng: shu shen*, The many prohibitions, Gl. 1948.

1501. *sheng*100. Ode 237: *Wen Wang kuei k'ue sheng*, Wen Wang placed their *sheng* victim animals on the sacrificial tables, Gl. 802; Ode 257: *shuei sheng li kie*, Who has been born a (steps to:) promoter of evil, Gl. 969; Shu: *Kao Yao mo: yü ping sheng tsai*, One wishes to keep them alive along with [the rest], Gl. 1324; Shu: *P'an Keng: ju wan min nai pu sheng sheng*, You the myriad people, if you do not (keep alive the life:) make your livelihood, Gl. 1460; Shu *ibid.*: *kan kung sheng sheng*, I presume to furnish the means to make your livelihood, Gl. 1486; Shu: *ibid.*: *sheng sheng ts'ing*, Employ yourselves in making your livelihood, Gl. 1487.

1502. *sheng*:109. Shu: *Yao tien: sheng tsai si shê*, (Misfortunes:) offenses by mishap are pardoned, Gl. 1269.

1503. *sheng*19. Ode 237: *kao ku fu sheng*, The (rhythm-giving) drums (were not equal to their task:) could not keep pace, Gl. 797; Ode 303: *Wu Ting sun ts'ing*, Wu wang mi pu sheng, Wu Ting's descendant the martial king had none whom he did not vanquish, Gl. 1185.

1504. *sheng*128. Ode 241: *pu ta sheng yi sê*, In spite of your great renown, it is not shown off, Gl. 841.

1505. *sheng*120. Ode 5: *yi er ts'ing sun sheng hi*, It is right that your sons and grandsons should be in a continuous line, Gl. 20.

1506. *sheng*-128. Ode 195: *huo sheng huo fou*, Some are wise, some are not, Gl. 581; Ode 196: *jen chi ts'ing sheng*, Men who are quick-witted and wise, Gl. 583.

1507. *sheng*100. Ode 261: *Fen wang chi sheng*, The niece of the King of Fen, Gl. 1029.

1508. *shi*-33. Ode 87: *k'ü wu t'ö shi*, Is there no other gentleman, Gl. 231; Ode 109: *wei wo shi ye kiao*, They say that I am an officer who is arrogant, Gl. 274; Ode 288: *chi k'iang k'ue shi*, It (so. Heaven) ascends and descends in its working, same Gl. and Gl. 1109; Ode 156: *wu shi hang mei*, Do not let us *shi* serve [as soldiers] and go in ranks and be gagged, Gl. 386; Ode 247: *li er nü shi*, It (Heaven) will give you young ladies and young gentlemen (children), Gl. 890; Ode 294: *pao yü k'ue shi*, He protected and held his officers, Gl. 1140.

1509. *shi*-9. Ode 244: *Wu Wang k'ü pu shi* (text variant 1510), Did Wu Wang not work, Gl. 863; Ode 191: *fu wen fu shi*, You do not (inquiry:) take counsel, you do not give office, Gl. 518.

1510. *shi*-6. Ode 263: *san shi ts'ing shi* You three (functionaries:) ministers go to your work, Gl. 1047; Ode 193: *ts'ê san yü shi*, He selected three ministers, same Gl.; Shu: *Kao Tsung jung ji: ko wang cheng k'ue shi*, We shall go to the king and correct his (service:) sacrificial performance, Gl. 1489; Shu: *Ts'ing Kao: shen wei er shi*, Still more your servants, Gl. 1688; Shu: *Lo Kao: shu yü shi*. May you have services: (performances) in the sacrifices, Gl. 1756; Tso: *Wen 18: tê yi ch'ü shi*, By their virtue one *ch'ü* (places:) determines their *shi* [posts of] service, Tso Gl. 246; Tso: *Ch'eng 16: wei shi chi ku*, Because of the business [of battle], Tso Gl. 442; Tso: *Chao 9: shi yü k'ü wu*, The activities have their [proper] objects (e.g. court dresses etc.) Tso Gl. 705; Tso: *Siang 30: Ts'ing Ch'an yü shi Po shi*, When Ts'ing Ch'an had something to commission Po shi, Tso Gl. 664; Tso: *Chao 4: chu yü tsung t'iao chi shi yü* Wu ch'eng: It is incumbent on us to have a sacrificial service in the ancestral temple in Wu-ch'eng, LC 1560; Tso: *Chao 12: yi kung yü wang chi*

shí, In order to (furnish:) execute the shí (business:) task of yü protecting the king, Tso Gl. 716; Tso: Chao 20: k'í kia shí wu ts'ai, His management of his house (family) has nothing doubtful, Tso Gl. 735; Li: Yüé ling: pò kuan tsing shí, The various magistrates keep things quiet, Li Gl. 213; Li: Wen Wang shí tsí: sheng jen chí ki shí ye, When the sages regulated the [ritual] service [just described] Li Gl. 260; Li: Piao ki: Hou Tsi chí shí yi fu, The services (sacrifices) instituted by Hou Tsi are easily provided, Li Gl. 545.

1511. shí44. Ode 15: Shuei k'í shí chí, Who sets them (the offerings) forth, Gl. 43; Ode 185: yu mu chí shí yung, There are mothers who set forth the dishes, same Gl. and Gl. 488; Tso: Chuang 4: Ch'u Wu wang king shí, King Wu of Ch'u "King" fashion set forth (arranged) (his troops), same Gl. Tso: Siang 27: shí meng, To preside over a covenant, same Gl.; Ode 248: kung shí lai chí, The representative of the [dead] princes comes and stays, Gl. 894; Tso: Ch'eng 17: yi chao er shí san k'ing, In one morning I have exposed the corpses of three ministers, Tso Gl. 453.

1512. shí70. Ode 74: ts'iang k'í lai shí shí, I pray that he may come and bestow a gift on me, Gl. 212; Shu: Kün Shí: ts'ien jen kuang shí yü wo ch'ung tsí. It is the glory of the former men that (extends:) reaches to the young son, Gl. 1865 C.; read yi 70 in Ode 2: yi yü chung ku, It reaches to the middle of the valley. Tso: Hi 24: shí ché wei yen, The one who receives gifts is never satisfied; Tso: Süan 12: lü yü shí shé, The travellers receive gifts, Tso Gl. 297; Li: Li k'í: shí tsé hing, If he applies them (sc. the ritual principles) he will be successful, Li Gl. 276; Ode 43: t'ê ts'í ts'í - shí, She got this toad-buffoon, Gl. 121.

1513. shí72. Ode 127: feng shí ch'en mu, They present shí those male animals of the season, Gl. 310; Ode 193: k'í yüé pu shí, Does he (say:) admit that he is (unseasonable:) acting out of season, Gl. 553; Ode 235: tí ming pu shí, Was not God's appointment timely, same Gl.; Ode 217: er yao kí shí, Your viands are (correct:) good, same Gl.; Ode 209: k'ung huei k'ung shí, You have been very compliant, very (correct:) good, same Gl.; Ode 220: yi tsou er shí, To (make music for:) celebrate those of you who have been correct [in the ritual shooting], same Gl.; Ode 245: hu hui (ch'ou) tan shí, The far-reaching fragrance is truly (correct:) good, same Gl.; Ode 247: wei yi k'ung shí, Your dignified demeanour is very (correct:) good, same Gl. Used for 1514 in Ode 237: yüé chí, yüé (shí:) chí, And so he stopped, and so he halted, Gl. 791; Ode 261: yin shí pò Man, To lean on those many Man tribes [as subjects], Gl. 1032; Ode 273: shí mai k'í pang, He makes his seasonal tour in his states, Gl. 1081; Shu: Yao tien: ch'ou tsí jo shí, Who will (conform himself to) carefully attend to this, Gl. 1230; Shu: *ibid.*: pò k'uei shí sü, (The hundred disposals:) The general management was orderly, Gl. 1249; Shu: *ibid.*: pò shí pò ku, Sow those hundred cereals, Gl. 1284; Shu: Kao Yao Mo: jo pu tsai shí, If they do not abide in those [principles], Gl. 1323; Shu: *ibid.*: shí er yang chí, If they (sc. the reports) are good, one promotes them, Gl. 1325; Shu: *ibid.*: pu shí fu t'ung jí tsou, If they do not thus extensively and together daily make reports, Gl. 1329; Shu: To shí: shí yü nai huo yen, Now I have (perhaps: I hope (told:) explained, Gl. 1828. Used for 1515 in Shu: Kün Shí: kün yi yüé shí wo, You, prince have said that it depends on me, Gl. 1860.

1516. shí50. Ode 2: yen kao shí shí, I tell the matron, Gl. 10; Ode 191: pu yi k'ung wo shí, You ought not exhaust our crowd, Gl. 372; Ode 263: wang shí chí so, The place for the royal hosts, Gl. 1052; Ode 261: yen shí so wan, They were built by the hosts of Yen, Gl. 1031; Shu: Kao Yao mo: pò liao shí shí, All the officials [are there] in a host, Gl. 1305 with several more instances of shí shí; Shu: *ibid.*: shí ju ch'ang yen, We shall (take as master:) take as norm your splendid words, Gl. 1318; Shu: *ibid.*: chou shí yü er shí, In a chou (province) there are

12 shī districts (of 36 000 families) Gl. 1335; Shu: Hung fan: shī yin, The many lower officials, Gl. 1558; Shu: K'ang kao: shī tsi Yin fa yu lun, (You should) shī follow those laws of the Yin that have good principles, Gl. 1641. Shu: Lo kao: k'ü shī, To reside in the capital, Gl. 1772; Shu: Lü hing: shī t'ing wu ts'ī, The court assessors (listen to:) deal with the five (kinds of) pleadings, Gl. 2056; Tso: Ch'eng 18: shī t'ao yü fu jen chī kung, The crowd (of attendants) fled to the consort's hall, Tso Gl. 455; Tso: Siang 10: kuan chī shī lü pu sheng k'ī fu, The subordinate officers in the administration have become richer than they can bear, Tso Gl. 459. Tso: Chao 30: jo wei san shī, If you make three army corpses, Tso Gl. 758.

1517. shī-57. Ode 263 (Ts'ī text version): shī k'ī wen tē, He spreads his fine virtue, Gl. 1043.

1518. shī-111. Often used for 1511 above, in the sense of 'to set forth, arrange, display, proclaim, to make a solemn declaration, to swear'; Ode 263 (Mao text version): shī k'ī wen tē, He (sets forth:) spreads his fine virtue, Gl. 1043; Ode 241: wu shī wo ling, They could not marshal [their forces] on our hills, Gl. 783; Ode 236: shī yü Mu ye, A solemn declaration was made at Mu ye, same Gl.; Ode 56: yung shī fu hūan, Forever, he swears, he will not forget me, LC 1512; Lun yü: Yung ye: fu tsī shī chī yüe, The master made a solemn oath about it, and said LC 1512; Shu: P'an Keng: ts'ī ch'u shī yen, He solicitously issued this solemn declaration, Gl. 1409.

1519. shī-149. Shu: Mu shī: wang chī yü Mu ye nai shī, The king came to Mu ye and then he made a solemn declaration; Shu: Ku ming: k'ung pu huo shī yen si, I fear that I shall not be able to make a solemn declaration about the subsequent [matters], Gl. 1972; Tso: Ch'eng 11: suei shī Shī shī, Then she swore a solemn oath against lord Shī, Tso Gl. 405; Li: Yü tsao: k'iu yi shī sing, With (dressed in) the fur robe he harangued and made inspections, Li Gl. 346.

1520. shī-113. Ode 161: shī min pu t'iao, Not regarding people in a (slighting:) mean way, Gl. 400; same Ode: shī wo Chou hing, He shows me the (ways:) manners of Chou. Gl. 12, LC 1508; Li: Chung yung: chī kuo k'ī ju shī chu chang hu, To govern the kingdom is [as easy] as to demonstrate it in the palm, LC 1508.

1521. shī-147. Ode 192: shī t'ien meng meng, They (the people) look on Heaven as (darkened:) [blind] undiscerning, Gl. 532; Shu: P'an Keng: shī min li yung ts'ien, They considered the people's profit and then moved, Gl. 1449; Li: K'ü li: t'ien tsī shī pu shang yü kie, The Son of Heaven does not look at a person above his collar, Li Gl. 49.

1522. shī-30. Tso: Ch'eng 5: shī ts'ī, He puts on record his exculpations, Tso Gl. 392; Li: Nei tsé: yu shan tsé ki chī wei tun shī, If they had some good actions, they recorded them and made ample memoirs, Li Gl. 321.

1523. shī-9, shī-9. Ode 194: pu k'o shī, If one is not willing to take a commission, Tso Gl. 589; Tso: Siang 22: pu k'o shī ye er ao shī jen, He cannot be employed (hold a commission, he treats haughtily our envoy, same Gl.; Tso: Chao 28: kün yi pu shī yi ko ju, The prince has not sent me a single [token of] condescension, Tso Gl. 753.

1524. shī-37. Shu: P'an Keng: wu shī chen ming, Do not reject my orders, Gl. 1446.

1525. shī-40. Ode 225: ch'ung er siu shī, Their earstoppers are siu-stone (fillings:) plugs; Ode 300 shī shī mei mei, (It is built) shī shī very solid, board upon board, Gl. 1159; Shu: Kün Shī: tsé shang shī po sing, And so they endowed and shī enriched the people, Gl. 1873; Tso: Süan 12: yi shī hai pin, So as to fill up [the lands of] the sea-shore, Tso Gl. 291; Tso: Siang 22: yi wei k'ou shī, (yi-wei)

Considers it to be (mouth-filling:) empty talk, Tso Gl. 592; Li: Tsa ki: shi mou shi, One has sent me, So-and-so, shi to give the true facts, Li Gl. 412.

1526. *shü40*. Li: T'an Kung: pu neng kü kung shi, We have not been able to give peace (rest) to the prince's house, Li Gl. 140.

1527. *shi-162*. Ode 29: shi pu siang hao, It has come [to the point that] he does not love me, Gl. 76; Ode 113: shi tsiang k'ü ju, It has gone [so far that] we will leave you, Gl. 283; Ode 126: shi ché k'i tie, As time passes I shall be old, Gl. 309; Ode 218: si lüan kinü shi hi, I think of the beautiful young girl and go [to meet her]; used for 1528 in Ode 257 (Mao version): shuei neng chi jé, (shi) sien pu yi cho, Who can grasp anything hot, there are few who do not (use washing) moisten the hand, Gl. 972.

1529. *shi-72*. Shu: Yü kung: yin Huan shi lai, Following the Huan (river) shi (thus:) this way they come, Gl. 1375; Li: Tsa ki: tsé yu shi yü tsi ye, And so as if it were shi correct, he partook in the sacrifice, Li Gl. 427, used as short-form for 1530 in Shu: Kin t'eng: jo er san wang shi yu... If you three kings shi really have... Gl. 1569; Shu: Ts'in shi: shi neng jung chi, He truly is able to be indulgent, same Gl.

1530. *shik40*. Ode 21: shi ming pu t'ung, Truly our lot is not like hers.

1531. *shik85*. Ode 35: (one text version): shi shi k'i chi, said of a muddy river, (Limpid is its stopping:) when the flow (slows down and) stops it becomes limpid, Gl. 96.

1532. *shik56*. Shu: P'an Keng: shi fu min té, Use and spread the people's virtue, Gl. 103 and Gl. 1488; Shu: Ts'i ts'ai: hou shi tien tsi, The prince [should] use the statutes, Gl. 103; Ode 264: wu t'ien huang tsu shi kiu er hou, Do not disgrace your ancestors, shi (thereby:) and thus you will save your posterity, same Gl.; Ode 36: shi wei, shi wei, (The use is small:) It's no use, same Gl.; an out-filling particle in Ode 191: luan mi yu ting shi yüe si sheng, The disorder is never settled, every month it grows, same Gl.; Ode 218: shi yen ts'ie hi, We will feast and rejoice, same Gl.; Ode 191: shi yi shi yi, Be peaceful, be (stopping:) moderate, Gl. 519; Ode 207: shi ku yi ju, (Using good:) In a good way they will treat you, Gl. 654; Ode 209: shi li mo k'ien, Our rules and rites have no error, Gl. 665; *ibid.*: ju ki ju shi, According to the [proper] quantities, according to the [proper] rules, Gl. 668; Ode 220: shi wu ts'ung wei, Then do not humour them, do not speak to them, Gl. 713; Ode 240: pu wen yi shi, Even what he did not hear (what was not told him directly) shi he made use of Gl. 816; Ode 255: pu yi ts'ung shi, It is not right that you (pursue:) are bent on it (sc. the wine) and shi use it, Gl. 941; Ode 304: ti ming shi yü kiu wei, God charged him shi to be a model to the nine circumscriptions, Gl. 1193; Shu: K'ang kao: ts'i tso pu tien, shi er, He himself has committed what is unlawful, (pattern-wise:) according to his set purpose, Gl. 1636; Shu: Shao kao: shi wu t'i yu Yin li nien, May it not miss the series of years of the lords of Yin, Gl. 1744; Shu: Li cheng: yen wei p'ei shi k'o yung san tsé, In a strict way he grandly used and could use the three (men in the) positions, Gl. 1944; Shu: *ibid.*: nai p'eng wo yu Hia shi Shang shou ming, And so it (Heaven) caused us to possess the Hia (realm) and (use:) hold the mandate which the Shang had received, Gl. 1947; Shu: *ibid.*: si k'ou Su kung shi. The minister of crime, the prince of Su, was a model, Gl. 1966; Li: Chung-ni yen kü: kü té k'i shi, The carriages will have their [ceremonially used] cross-bars, Li Gl. 490.

1533. *shi-149*. Used for 1532 in Ode 178: shi han chi shi, For use as a host of protectors, Gl. 460 (with text parallels; Ode 300: shou sü yü shi, In longevity you will (test each other:) vie with each other, Gl. 1173.

1534. *shik162*. Ode 62: shuei shi wei jung, Who (finds it suitable) likes to adorn oneself, Gl. 194; Ode 94: shi wo yüan hi, It suits my wish, same Gl.; Shu:

P'an Keng: *min pu shi yü kü*, The people did not (find suitable:) like their abode, same Gl.; Ode 200: *shuei shi yü mou*, Who likes to consult with them, same Gl.; Ode 165: *ning shi pu lai*, It is better that shi it happens they do not come, Gl. 418; Ode 204: *yüan k'i shi kuei*, I will shi go and return home, Gl. 639; used for 1535 in Ode 305: *wu yü huo (shi:) chê*, Do not chastise and punish us, Gl. 1204; Shu: To shi: *yu Hia pu shi yi*, The lord of Hia did not shi (make suitable:) moderate his idle sports, Gl. 1802; Shu: *ibid.*: *wei wo shi pu er shi*, Our affairs do not shi go er in two directions, Gl. 1811; Tso: Chao 7: *kün wu shi yü ye*, The prince has not found it suitable to give it, Tso Gl. 698.

1536. *shik149*. Read *chi* in Shu: Lo kao: *ju k'i king chi po pi hiang*, You should carefully chi record which of the many princes bring offerings, Gl. 1764; Tso: Ch'eng 16: *shi kien pu ku*, When he recognized me, Tso Gl. 439.

1537. *shik184*. Through an error of some ancient scribe this char. has been substituted for a correct k'in 1538 in Shu: Yao tien: *shi (k'in) tsai wei shi*, Be reverent-now, Gl. 1276; Tso: Wen 1: *Ku ye shi tsi*, Ku will (feed you:) subsidize you, Tso Gl. 192.

1539. *shik165*. Used for 1540 in Ode 245: *shi chi sou sou*, We wash it (sc. the grain) so as to become soaked, Gl. 878; Shu: Ku ming: *wang shi mien*, The king took off his ceremonial cap, Gl. 1875; Shu: Kün Sh: *t'ien pu yung shi yü Wen Wang shou ming*, Heaven does not therefore (put away:) annul the mandate received by Wen Wang, same Gl.

1541. *shik32*. Shu: *Yü kung: küe t'u ch'i shi fen*, Its soil is red, clayey and fat, Gl. 1358.

1542. *shik142*. Ode 189: *tsi k'iu sin shi*, I have myself (sought:) drawn upon me this bitter sting, Gl. 1115.

1543. *shok, shuo167*. Ode 293: *wu sho (shuo) wang shi*, Oh, (brilliant:) fine is the king's army, Gl. 1135.

1544. *shou66*. Ode 264: *tsuei ku pu shou*, The guilty ones are not apprehended, Gl. 651; Shu: Kün Sh: *tan wu wo tsê shou*, Greatly do not tsê request me shou (to settle up:) to retire, Gl. 1886; Shu: Ku ming: *t'ai pao kiang shou*, The grand guardian descended, shou they (gathered in:) removed the utensils, Gl. 2008.

1545. *shou-29*. Ode 143: *shu yü shou hi*, How easy and tranquil, Gl. 346; Tso: Wen 1: *No ye shou tsi*, No will (receive you, take over from you:) become your permanent successor, Tso Gl. 192.

1546. *shou-33*. Shu: Kün Sh: *t'ien shou p'ing ko*, With long lives given by Heaven, just and intelligent, Gl. 1877; Tso: Hi 32: *ho chi chung shou*, What do you understand, old man well on in the middle of your old age, Tso Gl. 186.

1547. *shou:185*. Li: *Yüe ling: shou chung pu ju*, The first-sown seeds will not be brought in (harvested); Li Gl. 192; Tso: Siang 23: *wen meng shou yen*, He asked him about the heading (first part) of the covenant [text], Tso Gl. 610; used as a careless abbreviation of the char.:

1548. in Tso: Ch'eng 16: *shu hang (shou:) tao*, [we should] open up a road for the ranks, Tso Gl. 430.

1549. *shou:40*. Tso: Siang 10: *ki wu wu shou*, Since you have no valour (prowess) to (maintain:) keep up. Tso Gl. 502; Tso: Siang 21: *wang chi shou ch'en*, The king's guard-keeping servant, Tso Gl. 584.

1550. *shou, sou149*. Tso: Ch'eng 16: *sou sheng*, Inspect the chariots, Tso Gl. 446.

1551. *shu, su103*. Ode 237: *yü yüe yü (shu) su fu*, We thus had adherents in distant parts, Gl. 803; Ode 265: *pi shu (su) si pai*, Those [ate] coarse grain, these [eat] fine grain, Gl. 1067; LC 1545; Tso: Ch'eng 16: *shu (su) tao*, [We should] open up a road for the ranks, Tso Gl. 430; Li: *Yüe ling: k'i k'i shu (su) yi ta*, His vessels

are *shu* decorated in openwork and *yi ta* thus transparent, Li Gl. 186; Li: Yü tsao: *chu jen ts'i yi shu* (su), The host apologizes for their (sc. the viands') being scanty and poor, Li Gl. 349, LC 1545 Li: Ming t'ang wei: Yin yi shu (su) shao, The Yin used ladles decorated in openwork, Li Gl. 369.

1552. *shu*159. Ch'un ts'iu: Yin 6: Cheng jen lai shu p'ing, Men from Cheng came and (conveyed:) made offer of peace, Tso Gl. 14; Tso: Siang 29: *shu tsi tsü yi t'ai*, They (transported away:) exhausted the accumulated stores and gave them away, Tso Gl. 237; Tso: Siang 21: *neng shu li yü wang shi*, He could exhaust his forces for the royal house, Tso Gl. 585; Shu: Lü hing: *yü ch'eng er fu shu er fu*, When in a criminal case you have achieved your certainty, then (transmit:) commit to writing your (certainty:) sure result, Gl. 2070.

1553. *shu*-53. Ode 96: *wu shu yü tsi tseng*, May I not together with you be hated, Gl. 247; Ode 209: *wei tou k'ung shu*, There are Tou vessels that are very numerous, Gl. 663.

1554. *shu*35. Ode 143: *shu yao kiao hi*, How *shu* easy and beautiful, Gl. 1, Ode 23: *shu er t'uei t'uei hi*, Slowly, gently, Gl. 60; Shu: Hung fan (one text version): *yü shu heng yü jo ye*, Indolence, constant heat responds to it, Gl. 1556; Shu: To fang: *hung shu yü min*, He was greatly lazy towards the people, Gl. 1911.

1555. *shu*-66. Li: Wen Wang shi tsi: *Ta yü cheng shou shu*, The great director of music (gives them:) teaches them the *shu* rules, Li. Gl. 248; this char. also used for a word *shuok*: Li: Shao yi: *shuo tsiao*, When *shuo* (often:) repeatedly chewing, Li Gl. 389; used for 1556 in Li: Tseng ts'i wen: *pu chi k'i yi chi ch'i* (*shuo*:) *su*, We do not know whether it (sc. the eclipse) will end slowly or quickly, Li Gl. 242.

1557. *shu*120. Tso: Chuang 29: *yi shu Ch'u kuo chi nan*, In order to (relax:) alleviate the difficulties of the Ch'u state, Tso Gl. 70, cf. Tso Gl. 217; Ode 222: *pi kiao fei shu*, They associate without being remiss (impolite) Gl. 357.

1558. *shu*:208. Used for 1559 next in Ode 194: *shu si k'i hüe*, I am thinking painfully and weep blood, Gl. 529.

1559. *shu*:104. Ode 192: *shu yu yi yang*, I am painfully grieved so that I am sick, Gl. 529.

1560. *shu*-61. Li: Chung yung: *chung shu wei tao pu yüan*, Being loyal and generous one does not stray far from the Way, Li Gl. 513.

1561. *shu*78. Ode 108: *shu yi hu kung lu*, He is very different from the prince's chariot-men, Gl. 272.

1562. *shu*29. Tso: Hi 24: *si Chou Kung tiao er shu chi pu hien*, Anciently Chou Kung was grieved that the two uncles were not concordant [with the royal house], Tso Gl. 144.

1563. *shu*85. Ode 261: *shu k'i juei chang*, A fine banner and pennon ornaments, Gl. 1027; Ode 256: *shu shen er chi*, Be well careful about your demeanour, Gl. 142; Tso: Süan 14: *yü shi yü ... kia shu*, Then there were ... exquisites, Tso Gl. 333; Li: Tsa ki: *kua kün shi mou ju ho pu shu*, Our prince has sent me (So-and-so) [to say] (how not good:) how bad (sc. to condole), Li Gl. 424.

1564. *shu*44. Tso: Süan 12: *shi shu wang shi*, To lose a protectorate and lose an army, Tso Gl. 300; used for 1565 in Shu: P'an Keng: *er ch'en pu (shu:) tu*, You are truly not alone, Gl. 1452.

1566. *shu*75. Ode 299: *shu shi k'i sou*, The bundled arrows are numerous, Gl. 1154.

1567. *shu*-75. Tso: Siang 4: *shu chi cha t'è*, He *shu* set on foot *chi* against him deceit and wickedness, Tso Gl. 471.

1568. *shut*162. Ode 29: pao wo pu shu, He requites me not following the [proper] way, He requites me in an improper way, Gl. 78; Meng: Liang Huei wang, hia: shu chi, To (transmit:) report on (the work of one's) office; used for 1569 in Ode 265 (Lu school text version:) shu (yü) siu k'ue té, And so cultivate their virtues, Gl. 762.

1570. *shut*144; Used for 1571 in Li: H'ue ki: (shu:) suei yu sü, A (shu) suei district had a school called sü, Li Gl. 398. LC 1551: Li: Tsi yi: shu sing chi, He (artfully:) cleverly examines it, Li Gl. 469.

1572. *shuai*95, *shuai*-95. Ode 205: shuai t'u chi pin mo fei wang ch'en, Of shuai all the subjects (tributaries) on the earth there are none who are not the servants of the king, Gl. 642; Ode 275: ti ming shuai yü, God decreed that all should be nourished, Gl. 1089; Shu: Yao tien: Man Yi shuai fu, The Man and Yi barbarians will follow and submit, Gl. 1279; Shu: *ibid.*: po shou shuai wu, All the animals follow it and dance, same Gl.; Shu: Kao Yao mo: shuai tso hing shi, In all actions and works initiated, Gl. 1350; Shu: T'ang shi: Hia wang shuai ngo chung li, shuai ko Hia yi, yu chung shuai tai, The Hia king in all [ways] obstructs the efforts of the multitude, in all [ways] he injures the city of Hia, the multitude are all slack, Gl. 1406; Shu: Si po k'an Li: pu ti shuai tien, He does not follow the statutes, Gl. 1496; Shu: K'ang kao: ju nai k'is u yu ts'iyi shuai sha, You should speedily according to these norms of right kill them all, Gl. 1653; Shu: Lü hing: shuai yi yü min fei yi, In all they (regulated:) brought order into the irregular practices of the people, Gl. 1767; Shu: To shi: yü wei shuai si king er, I shall pardon you all and pity you, Gl. 1819; Shu: Kün Shi: shuai wei ts'iyu ch'en, All these (had display:) were illustrious, Gl. 1870; Li: Piao ki: kuo hing fu shuai, Wrong actions he does not shuai (follow:) repeat, Li Gl. 539.

1573. *shuai*50. Tso: Ch'eng 2: yü shuai, Intendent of the army and provost-marshal, Tso Gl. 376.

1574. *shuai*145. Tso: Hi 23: k'hou shuai ch'eyé, Their descendants are degenerate, Tso Gl. 137.

1575. *shuang*:89. Ode 58: nü ye pu shuang, I, the woman have not deviated Gl. 181; Shu: P'an Keng: kuyu shuang té, Thus, if you have (an aberrant) a faulty, virtue, Gl. 1461; Shu: Ta kao: shuang pang yu ch'ê, If the faulty states would follow the wise men, Gl. 1614; Shu: Lo kao: wei shi k'is shuang wu, The performance (of the sacrifices) will be faulty, and disgraced, Gl. 1765; Shu: Mu shi: mei shuang, The early (brightening:) dawn, Gl. 1814.

1576. *shuei*149. Ode 141: shuei si jan yi, Who has been like that for a long time, Gl. 341.

1577. *shuei*-115. Used for 1578 in Li: Tsa ki and Sang ta ki: (shuei:) suei yi, Loose-stuff garment, LC 1574.

1579. *shuo*74. Shu: Yao tien: pien tsai shuo yi, To arrange and examine the works of the North, Gl. 1226.

1580. *shuo*149. Ode 31: yü ts'ich'eng shuo, With you I have made a (speaking:) agreement, Gl. 83; used for 1581 in Ode 35 (one text version ap. Tso) wo kin pu (shuo:) yüé, I am now not liked, Gl. 97; likewise in Ode 42: (shuo:) yüé yinü mei, I delight in the beauty of the girl, Gl. 117; read *shuei*- in Ode 16: Shao po so shuei, That is where the prince of Shao halted, Gl. 168; Ode 57: shuei yü nung kiao, She halted in the near suburb, same Gl.; Tso: Hi 10: sha Li K'o yi shuo, He killed Li K'o in order to make a declaration, Tso Gl. 108. Tso: Wen 2: chi K'ung Ta yi shuo, He seized K'ung Ta in order to (explain) make a declaration, Tso Gl. 198.

1582. *shun*-181. Ode 250: ki shun nai süan, It was suitable and so he made his proclamation (sc. to settle there), Gl. 791a, Ode 241: k'o shun k'o pi, He was able to be accomodating, to be concordant, Gl. 831; Ode 243: ying hou shun té, Re-

sponsive is his compliant virtue, Gl. 857; Ode 299: *shun pi ch'ang tao*, He has followed that long road, Gl. 1150.

1583. *ta-37*. *Shu Tsiu kao*: *er ta k'o siu kou wei kün*, That you can grandly (present food to:) feast the aged depends on the ruler, Gl. 1458.

1584. *tap118*. Ode 194: *t'ing yen tsê ta*, When there are (hearable words:) words deserving to be heard, then respond, Gl. 568.

1585. *tat162*. Ode 245: *sien sheng ju ta*, The first-born then came forth, Gl. 868; Ode 304: *shou siao kuo shi ta*, When he received a small state it (succeeded:) prospered, Gl. 1189; *Shu*: *Yao tien: ta si (ts'ung:) ch'uang*, To open up the four windows (i.e. in order to observe in all the four directions, Gl. 1274; *Shu*: *Kao Yao mo: ta yü shang hia*, There is *ta* (communication:) correspondence between the upper and the lower (worlds), Gl. 1311; *Shu*: *Shao Kao: ta kuan yü sin yi ying, ta* (all-pervadingly:) all over he inspected the disposal of the new city, Gl. 1716; *Li*: *Yü ling: k'i k'i shu yi ta*, His vessels are *shu* carved in open-work and thus *ta* transparent, *Li* Gl. 186; used for 1586 in Ode 91: *t'ao hi (ta:) t'a hi tsai ch'eng k'üehi*, You go and come at the look-out tower on the wall, Gl. 237.

1586. *t'at64*. Ode 305: *t'a pi Yin Wu*, Brisk was that *Wu* (*Ting*) of *Yin*, Gl. 237.

1587. *t'at169*. Ode 99: *tsai wo t'a hi*, He is in my (door:) room, Gl. 251.

1588. *tai-9*. Ode 257: *li min tai shi*, (They love that husbandry) the doughty people live from it *tai* from generation to generation, Gl. 974.

1589. *tai-61*. *Shu*: *Wei tsf: chao ti ch'ou pu tai*, One incurs hostility and enmity (untiringly:) incessantly, Gl. 1509; *Shu*: *P'an Keng: wu hi tai min*, Do not play and neglect the people, Gl. 1474; *Li*: *K'ü li: wu tai huang*, Do not be negligent and disorderly, Gl. 287.

1590. *tai-78*. Ode 191: *wu siao jen tai*, Do not (have the danger of:) let yourself be endangered by mean men, Gl. 519; Ode 303: *shou ming pu tai*, He received an appointment never imperilled, Gl. 1184; *Li*: *T'an Kung: fu tsf tai tsiang ping ye*, The master is (in risk of, near to:) on the point of becoming sick, cf. Gl. 519.

1591. *tai-162*. Ode 21: *tai k'i ki hi*, May it come to its being lucky, Gl. 52.

1592. *tai-162*. *Shu*: *Lü hing: (k'ün:) kün hou chi tai tsai hia*, When the sovereign ruler reached to those (below:) in low positions, Gl. 2035; Ode 257: *p'eng yün pu tai*, You cause them not to come forward, Gl. 973.

1593. *tai-62*. *Shu*: *Kin t'eng* (one text version): *tai pi*, He carried on the head a *pi* jade, Gl. 1566.

1594. *tai-75*. Ode 26: *wei yi tai tai*, My dignified demeanour has been very perfect, Gl. 67.

1595. *tai-60*. *Tso*: *Min 2: pu k'o tai ye*, You cannot (wait for=) withstand [the enemy], *Tso* Gl. 76.

1596. *t'ai30*. Ode 246: *huang kou t'ai pei*, A (yellow:) faded-haired (or: wizened) old age and a (globular:) rounded back, Gl. 884.

1597. *t'ai-154*. *Tso*: *Wen 16: kie k'i su er t'ai chi*, He exhausted his own grain and lent it (sc. to the famine-stricken), *Tso* Gl. 237; *Tso*: *Siang 9: shu tsi tsü yi t'ai*, They exhausted the accumulated stores and *t'ai* gave them away, same Gl.

1598. *t'ai35*. *Li*: *T'an Kung: t'ai tsai Shu shi*, How arrogant is [this] *Shu-shi*, *Li* Gl. 123.

1599. *t'ai-85*. *Li*: *Ming t'ang wei: t'ai yü Yü shi chi tsun*, For *t'ai* grand [amphorae] (they had) the *Tsun* wine-holders of the lords of *Yü*, *Li* Gl. 367.

1600. *tan-72*. Ode 124: *shuei yü tu tan*, With whom can I associate, alone I [have my] morning, Gl. 305; Ode 254: *hao t'ien yüe tan*, Great Heaven is called (bright, clear:) clear-seeing, Gl. 186; used for 1601 in Ode 58: *sin shi tan tan*, We were sworn to good faith (painfully, intensely:) earnestly, same Gl.

1602. *tan*30. Ode 166: *pei er tan hou*, It (Heaven) causes you to be (amply:) richly endowed, Gl. 423; Ode 250: *k'i kün san tan*, His army was three (singles:) units, Gl. 905; used for 1603 in Shu: P'an Keng (one text version): *tan kao yung tan*, Grandly he informed them with sincerity, Gl. 1445; used for 1604 in Shu: Lo kao: *nai tan Wen tsu tê*, And so (exhaust:) carry out entirely the virtue of your grandfather Wen, Gl. 1788; also in Tso: Siang 27: *tan pi k'i si*, A complete collapse will be his death, Tso Gl. 643, cf. Gl. 423; Shu: Lü hing: *ming ts'ing yü tan ts'i*, You should bring clarity into the (single:) onesided pleadings (pleadings from one of the parties only), Gl. 2077; Ode 271: *tan küe sin*, He made (ample:) generous his heart, Gl. 423.

1605. *tan*-9. Ode 257: *feng t'ien tan nu*, I have met with the ample anger of Heaven, Gl. 423.

1606. *tan*-61, *to*-61. Ode 258: *wo sin tan shu*, My heart fears the heat, Gl. 998; Ode 230: *k'i kan tan hing*, How dare we fear marching, same Gl. Ode 203: *ai wo tan (to) jen*, Alas for our exhausted people, Gl. 629, cf. the next paragraph.

1607. *tan*: 104, *to*-104. Ode 254: *hia min tsu tan (to)*, The lower people are utterly exhausted, Gl. 922, cf. Gl. 402.

1603. *tan*:8. Shu: P'an Keng: (orthodox text version): *tan kao yung tan*, Grandly he informed them *yung tan* with sincerity, Gl. 1443; Ode 245: *hu hui tan shi*, The far-reaching fragrance is *tan* truly (correct:) good, Gl. 553.

1608. *tan*85. Ode 256: *huang tan yü tsiu*, They are excessively steeped in wine; same Ode: *ju (suei:) wei tan lo ts'ung*, You are bent on being steeped in pleasure, Gl. 949; Shu: Hung fan (one text version): *tan tsien*, (Those who are) plunged and soaked (sc. in wine), Gl. 1546.

1609. *tan*3. Ode 130: *yen ju wo tan*, His face is [as] smeared with vermilion, Gl. 319.

1610. *tan*-190. Ode 45: *tan pi liang mao*: Hanging-down are those two tufts of hair, Gl. 128.

1611. *tan*-149. Initial particle in Ode 241: *tan sien teng yü an*, And so he first ascended a high bank, Gl. 833; Ode 245: *tan kiang kia chung*, He sent down the fine cereals, Gl. 874; Shu: Ta kao: *tan lin sü fa yü küe shi*, (Great, extravagant:) disorderly neighbours attack us within the house, Gl. 1617; Shu: Wu yi: *ki tan (fou:) p'ei tsê wu küe fu mu*, And finally they become *tan* (great: extravagant:) disorderly and *p'ei* (great:) overbearing and insult their parents, Gl. 1832; Shu: Kün Shí: *tan wu wo tsê shou*, But do not request me to (settle up:) retire, Gl. 1886.

1612. *t'an*64. Shu: To fang: *t'an t'ien chi wei*, You will (grasp:) draw upon yourselves Heaven's severity, Gl. 1933;

1613. *t'an*154. Used for 1612 in Tso: Hi 9: *Siao Po yü kan t'an t'ien tsí chi ming*, If I, Siao Po, in person, presume to (grasp:) receive this grant of the king's, Tso Gl. 101; Tso: Ch'eng 7: *er yi t'an lan shí kün*, You have served your ruler with covetous greed, Tso Gl. 396.

1614. *t'an*61. Ode 191: *yu sin ju t'an*, The grieved hearts are as if burning, Gl. 512.

1615. *t'an*30. Ode 290: *yu t'an k'i ye*, Many are those who bring food, Gl. 1120.

1616. *t'an*30. Ode 162: *t'an t'an lo ma*, Exhausted (fagged out) are the black-maned white horses. Gl. 402; Ode 259: *t'u yü t'an t'an*, The foot-men and the charioteers were numerous, Gl. 1017.

1617. *t'an*75. Ode 169: *t'an kü ch'an ch'an*, The t'an-wood carriages are very slow, Gl. 439.

1618. *t'ang*32. Used for 1619 in Ode 130: yu ki yu t'ang, There are willows, there are pear-trees, Gl. 320.

1620. *tang*-140. Ode 136 (Lu text version): ts'i chi tang hi, How reckless you are, Gl. 329; Ode 255: tang tang Shang ti, Grand is God on High, Gl. 921; Shu: Mu shi: wang tao tang fang, The King's way is smooth and easy, Gl. 1539.

1621. *t'ang*85, *shang*85. Shu: Yao tien: shang shang hung shuei fang ko, Voluminously the great waters everywhere are injurious, Gl. 1234; Ode 208: Huai shuei shang shang, The waters of the Huai [river] are voluminous, Gl. 655; Ode 136 (Mao text version): ts'i chi t'ang hi, How reckless you are, Gl. 329.

1622. *tang*:203. Shu: Kao Yao mo (one text version): Yü pai tang yen: Yü did reverence to the straightforward words, Gl. 1300.

1623. *tao*:113. Ode 180: ki po ki tao, We sacrifices to the horses' ancestor and prayed, Gl. 473.

1624. *t'ao*61. Ode 114: j'i yüe k'i t'ao, The days and months will have passed away, Gl. 288; Ode 156: wo ts'u Tung shan t'ao t'ao pu kuei, We marched to the Eastern mountains, we went away and did not return home, same Gl.;

1625. *tao*-157. Ode 224: shang ti shen tao, God on High is very (mobile, changeable:) fickle, Gl. 288.

1626. *t'ao*85. Ode 262: wu fu t'ao t'ao, The warriors formed a mighty flow. Gl. 1035; Shu: Yao tien: hung shuei hao hao t'ao tien, The great waters vastly swell up to Heaven, Gl. 1236.

1627. *t'ao*64. Ode 79 (one text version ap. Shuowen): tso süan yu t'ao, They swerve to the left and strike to the right, Gl. 221.

1628. *tao*:64. Used for 1629 in Ode 197: ni yen ju (tao:) chou, I am hungrily dissatisfied as if in bowel-pains, Gl. 593, LC 1617.

1630. *t'ao*30. Used for 1631 in Shu: To fang: min (t'ao:) tao chi j'i k'in, The people's grief and annoyance became daily more intense, Gl. 1912.

1632. *t'ao*85. Shu Ku ming: t'ao huei shuei, He poured water over his face, Gl. 1969.

1633. *t'ao*170. Ode 237: t'ao fu t'ao h'ue, He moulded covers, he moulded caves, Gl. 789; Ode 79: si kie t'ao t'ao (or: tao-tao,) The four mail-clad horses are running, Gl. 220, Li: Tsi yi: t'ao t'ao (or yao yao) suei suei, He went along and followed after, same Gl.; Li: T'an Kung: jen hi tsé si t'ao, When a man rejoices he is pleased, same Gl.; Ode 208 (one text version): yu sin ts'ie t'ao, I am grieved in my heart and (moved:) agitated, Gl. 657; Meng: Wan Chang, shang: yü t'ao si kün er, I was anxiously thinking of you, same Gl.; read *yao*170 in Ode 67: kün tsi yao yao, My lord is merry, Gl. 220.

1634. *t'ao*60. Shu: Kao Yao mo: k'ün hou té jang, All the princes (virtuously yield:) are virtuously modest, Gl. 1342; Ode 255: t'ien kiang t'ao té, Heaven sent down (to them) a reckless disposition, Gl. 1477; Shu: P'an Keng: yung kiang wo hiung té, Therefore, when [Heaven] sent down to us (sc. our people) evil dispositions (sc. recalcitrant minds), same Gl.; Shu: To fang: er shang pu ki yü hiung té, When your superiors have no aversion for your evil disposition, same Gl.; Tso: Wen 18: wei ta hiung té, It is a greatly evil character, Tso Gl. 247; Tso: *ibid.*: hao hing hiung té, He liked to let function his evil character, Tso Gl. 253; Li: K'ü li: té kü, chariot used for distribution of favours, Li Gl. 29; Shu: Tsiu kao: té tsiang wu tsuei, By virtue they should hold on to (not being drunk (sobriety), Gl. 1667; Shu: Wu yi: h'ü yü tsiu té, His disposition (character) of one madly given to wine, Gl. 1854; used for 1635 (=1636) in Shu: Ku ming (K'ang wang chi kao): wang yi si (té:) t'é ta pai, The king as the rightful heir returned the salute to them one by one,

Gl. 2011; Shu: Lü hing: wang yu hing hiang t'ê, There was no fragrant virtue, Gl. 2032.

1636. *t'êk93*. Ode 45: shi wei wo t'ê, He is my mate, Gl. 129; Ode 188: k'iu er sin t'ê, You sought your new mate, Gl. 494.

1637. *t'êk61*. Ode 264: kü jen chi t'ê, When they (exhaust people:) pick people to pieces and are chi malignant and t'ê deceitful, Gl. 1057; Shu: Hung fan: min yung tsien t'ê, The people thereby become tsien transgressing and t'ê (erring:) wicked, Gl. 1549; Shu: *ibid.*: chan yung er yen t'ê, The applications of the milfoil oracles are two with extensive t'ê (aberrations:) changes, Gl. 1552.

1638. *t'êk154*. Used for 1637 in Ode 58, Where the Mao text read shi er k'i hing, You, the man have (doubled:) shown duplicity in your behaviour, the Lu school text probably had: shi t'ê k'i hing, You, the man, have t'ê erred in your behaviour, Gl. 181.

1639. *t'êk61*. Ode 264: yi hu wei t'ê, What t'ê evil can those do, Gl. 1058; Tso: Chuang 25: t'ê wei tso, When the evil had not yet been set in motion, Tso Gl. 68.

1640. *teng105*. Ode 241: tan sien teng yü an, And so he first ascended a high bank, Gl. 833; Ode 259: teng shi nan pang, He went up to that southern state, Gl. 1009; Tso: Huan 2: teng kiang yu shu, For the teng increase and decrease [sc. in the row of emblems just described] there are proper numbers, Tso Gl. 27; Tso: Siang 1: pu teng p'an jen, It [sc. the text] does not teng (register:) note (name) the rebel, Tso Gl. 462; Li: K'ü li: nien ku pu teng, When the harvest does not (ascend:) attain its ripening, Li Gl. 57.

1641. *teng118*. Li: Li k'i yu king er teng ye, There are such [rites] that are regular and graduated, Li Gl. 286.

1642. *t'eng187*. Ode 300: pu chen pu t'eng, You will not be shaken, not (surmounted:) overcome, Gl. 1170.

1643. *ti:83*. Ode 191: wei Chou chi ti, You should be the (root:) base of Chou, Gl. 515.

1644. *ti:53*. Sometimes used for 1645 chi 'to effectuate, to settle, to regulate'—for this word see Gl. 820 and 1252, and Gleanings par. 103; Tso: Huan 17: ji kuan kü k'ing yi (ti:) chi ji, The astronomer has the position of a high minister and (settles:) regulates the days; Ode 183: mi so (ti:) chi chi, We have nowhere to (settle:) come and stay, Gl. 142. Used for 1646 in Shu: Ku ming: fu ch'ung (ti:) chi si, They spread out double smooth mats, Gl. 1986.

1647. *ti:159*. Used for 1648 in Ode 57: shi jen chi ti, Oh, the (advancing:) prominence of the stately man, Gl. 163.

1648. *ti:162*. Ode 257: fu k'iu fu ti, He does not seek [office], he does not advance, Gl. 163; Shu: Kao Yao mo: ko ti yu kung, Each one has advanced and acquired merit, same Gl. (or:) Each one pursues a course that is meritorious, Gl. 1337; Shu: Wu yi: ts'i si jen ti ch'ê, These four men pursued the course of wisdom, same Gl.: Shu: Kao Yao mo: ti chen t'ê, Pursue the course of my virtue, same Gl.; Shu: P'an Keng (Kinwen text): pu k'i huo ti, If you perchance do not go forward (sc. to the new place), Gl. 1453; Shu: Si po k'an Li: pu ti shuai tien, (The king) does not follow the statutes, Gl. 1496; Shu: Wei ts'i: chao wang ts'i ch'u ti, I tell you, king's son, to proceed, Gl. 1510; Shu: Mu shi: (hun:) min k'i küe yi wang fu mu ti, pu ti, He destroys and rejects his (left-over:) still living uncles and brothers, pu ti and does not promote them, Gl. 1515; Shu: Tsiu kao: ti wei tien hien, In their ti (walk:) conduct they feared Heaven's (clearness:) clear laws, Gl. 1676; Shu: *ibid.*: wei Yin ti chu ch'en wei kung, As to Yin's (guided:) promoted servants those who are officials, Gl. 1690; Shu: Shao Kao: tien ti ts'ung, Heaven (followed:) indulged them, Gl. 1727; Shu: Lo kao: kung kung fei ti tu, Your

achievements have aided and guided me strongly, Gl. 1776; Shu: *ibid.*: *si fang ti luan*, The (lands of) the four quarters *ti* have been led to *luan* rebellion, Gl. 1778; Shu: *ibid.*: *ti tsiang k'i hou*, May you guide and support me in future, Gl. 1779; Shu: To *shí*: *Hia ti kien*, The *Hia* were *ti* (advanced:) promoted and *kien* selected, Gl. 1817; Shu: *Kün Shí*: *fei k'o yu cheng ti*, I cannot have a correct *ti* (walk:) conduct, Gl. 1865 c; Shu: *ibid.*: *wu neng wang lai tsí ti yi kiao*, If they had not been able to go and come and *tsí* here *ti* brought forward the *yi kiao* normative teachings, Gl. 1880; Shu: *ibid.*: *tsí si jen shang ti yu lu*, Four of these men still advanced and had emoluments, Gl. 1882; Shu: To *fang*: *k'üan yü Ti chí ti*, Stimulated by God's *ti* guidance, Gl. 1906; Shu: *Li cheng*: *ku chí jen ti wei yu Hia*, Among the ancient men who *ti* (walked it:) pursued the [proper] course was the lord of *Hia*, Gl. 1939; Shu: *Lü hing*: *Po Yi po hing chí ti*, *Po Yi*'s (walk:) conduct in distributing the punishments, Gl. 2047.

1649. *ti-50*. Shu: To *shí*: *chung yü ti*, It was terminated by God, Gl. 1797.

1650. *tsik94*. Used for *t'ik61* 1651 which is the same word as *t'ik 61* 1652, in Ode 264: *shê er kie (ti:) t'i*, You (leave aside:) do not care about your great anxieties (troubles), Gl. 563; *Li*: *Sang ta ki: ti jen shê kie*, A servant (or: servants) raised the steps, *Li* Gl. 437. Used for 1659 below in Ode 299: *(ti:) t'i pi tung nan*, To keep at a distance those (tribes) of the south-east, Gl. 950.

1652. *t'ik61*. Ode 142: *sin yen t'i t'i*, In my heart I am grieved, Gl. 345; Shu: *P'an Keng*: *pu t'i yü yi jen*, You do not (fear:) respect me, the one man, Gl. 1422.

1653. *tsik85*. Ode 258: *ti ti shan ch'uan*, (cleansed:) denuded and emptied are the hills and the streams, Gl. 997; Ode 154: *shí yüe ti ch'ang*, In the tenth month we clean out the threshing area, same Gl.

1654. *ti-57*. Used for 1655 in Ode 105: *Ts'i tsí k'ai ti*, The lady of *Ts'i* was joyous and pleased, Gl. 265.

1656. *tsik124*. Ode 57: *ti fu yi ch'a o*, With pheasant-feather-screened [chariot] she goes to court, Gl. 171.

1657. *t'i-85*. Ode 28: *k'i t'i ju yü*, The tears are like rain. Shu: *Hung fan* (one text version: *yüe yü yüe tsi yüe meng yüe t'i yüe k'o*, They are called [oracles about] rain, clearing up, fog, tears (i.e. calamity), and victory, Gl. 1551.

1658. *t'i-73*. Ode 285: *hu pu tsí t'i*, Why do they not take themselves away (i.e. retire) Gl. 286; Shu: *Ta kao: pu kan t'i shang ti ming*: I dare not (discard:) reject the command of God on High, Gl. 1805.

1659. *t'ik162*. Shu: *Mu shí: t'i yi si t'u chí jen*, From far away you are, people of the Western regions, *Tso*: *Hi 28: kiu t'i wang chí t'ê*, To control and *t'i* keep at a distance the offenders against the king, *Tso* Gl. 175.

1660. *t'ik162*. Ode 256: *yung t'i Man fang*, In order to keep at a distance the (tribes of the) *Man* region, Gl. 950.

1661. *t'ik64*. Ode 107: *hao jen t'i t'i*, The beautiful person is tranquil, Gl. 271; read *ch'I*: Ode 197: *kuei fei ch'I ch'I*, They (sc. the crows) fly home and flock into rest, same Gl.

1662. *t'ik18*. Ode 241: *jang chí t'i chí*, He cleared then away, he cut them (sc. the trees), Gl. 680.

1663. *t'ik157*. Ode 198: *t'i t'i chan t'u*, Jumping about is the crafty hare, Gl. 604.

1664. *t'i:188*. Ode 58: *t'i wu kiu yen*, The (body, substance:) import (content) (sc. of the oracles) had no inauspicious words, Gl. 179; *Li*: *Wen Wang shí tsí: t'i yi sing ye*, That was to show courtesy to those of other clans, *Li* Gl. 258; *Li*: *Li k'i: ku ei shen chí tsi t'i ye*, The sacrifices to the *Kuei* and *Shen* Spirits are *t'i* matters of the dignity (of the recipients), *Li* Gl. 277; *Li*: *Chung yung: t'i wu er pu k'o yi*, They (the Spirits) constitute the (things:) beings, and these cannot separate themselves

from them, Li Gl. 516; Li: *ibid.*: tung yü si t'i, There are (movements:) tremors in his four limbs, Li Gl. 522.

1665. *tiao-57* and *tik57*. Ode 166: shen chi tiao (ti) yi, (The goodness of the Spirits:) The Spirits are good, Gl. 429; Ode 264: pu tiao (ti) pu siang, You are not good, not felicitous, same Gl.; Tso: Chao 26: shuai k'un pu tiao (ti), They led all the (not good:) bad people, same Gl.; Shu: Pi shi: wu kan pu tiao (ti), Do not dare not to be good, same Gl. Ode 149: chung sin tiao hi, In the core of my heart I am grieved, same Gl.; Tso: Hi 24: si Chou Kung tiao (ti) er shu chi pu hien, Anciently Chou Kung was grieved that the two uncles were not concordant, same Gl.; Meng: Liang Huei wang: tiao k'i min, He pitied the people, same Gl.; Ode 191: pu tiao (ti) hao t'ien, The (not pitying) merciless bright Heaven, same Gl.; Shu: Ta kao: fu tiao (ti) t'ien, The merciless Heaven, same Gl.; Shu: K'ang kao: wei tiao (ti) tsi, If we are (pitying:) kind to these, same Gl.; Shu: P'an Keng: fei fei kue mou, tiao yu ling, I do not reject your counsels, but kindly follow the best, same Gl. and Gl. 1481. Li: K'ü li: chi sheng che tiao, The one who knows the living (relatives) tiao condoles, Tso Gl. 416; Tso: Siang 23: kan kao pu tiao, I venture to tell you of my misery, Tso Gl. 609.

1666. *tiao-116*. Ode 1: yao tiao shu nü, The beautiful and good girl, Gl. 1, read *t'iao 116* in Tso: Siang 26: Ch'u shi king t'iao, Chu's army is light and unstable, Gl. 237.

1667. *tiao59*. Ode 248 (Lu text version): tiao kung ki kien, The carved bows are strong, Gl. 882. Tso: Süan 2: yi tiao ts'iang, In order to make (carvings:) carved designs on the walls, Tso Gl. 264.

1668. *t'iao9*, *tiao-9*, Ode 203: tiao tiao kung tsi, The going and coming gentlemen, Gl. 237.

1669. *t'ao85*. Shu: Ku ming: t'ao huei shuei, He poured the face-washing water, Gl. 1969.

1670. *t'iao61*. Ode 161: shi min pu t'iao, Not regarding the people in a mean (slighting) way, Gl. 400.

1671. *t'iao64*, *t'ao64*. Ode 91: t'ao hi t'a hi, You go and come briskly, Gl. 237; Tso: Süan12: ts'ing t'iao chan, He asked permission to (flout:) provoke to battle, Tso Gl. 315.

1672. *t'iao75*. Ode 69: t'iao k'i siao yi, Long-drawn is her crooning (wailing), Gl. 204; Ode 117: yüan t'iao tsü [The plants] extending so far, same Gl.

1673. *t'iao177*. Ode 173: t'iao (ko:) lé ch'ung ch'ung, The metal-ornamented reins tinkle, Gl. 450.

1674. *tiet162*. Ode 26: hu tie er wei, Why are you eclipsed from time to time, Gl. 69.

1675. *tiep102*. Ode 273: mo pu chen tie, There are none who do not shake and fear. Gl. 1083.

1676. *tiet125*. Ode 126: kin che pu lo, shi che k'i tie, If we do not now enjoy ourselves, as time passes, we shall be old, Gl. 309.

1677. *tien-102*. Ode 210: wei Yü tien chi, It was Yü who put it in order [for cultivation], Gl. 675; Shu: Yü kung: wu po li tien fu, Five hundred li (in each direction, sc. from the capital) is the tien fu, Royal domain, Gl. 1384; Li: Wen Wang shi tsi: yi kao yü tien jen, It was likewise reporter to the field inspector, LC 578.

1678. *tien-12*. Shu: Yao tien: shen huei wu tien, He carefully displayed the five rules, Gl. 1247; Shu: Kao tsung jung ji: tien si (wu feng:) wu li yü ni, In the standard sacrifices do not perform rites in familiarity, Gl. 1492; Shu: Wei tsi: Kin Yin (k'i lun sang:) k'i tien sang, Now in Yin its statutes have been lost, Gl. 1504; Shu: K'ang kao: tien t'ing chen kao, (Regularly:) constantly listen

to my admonishments, Gl. 1661; Shu: Yao tien: yu neng tien chen san li, Is there anybody who can tien direct my three [categories of] rites, Gl. 1787; Shu: Lo kao: tien Yin hien jen, Direct Yin's eminent people, same Gl. Shu: To fang er nai tsi tso pu tien, You yourselves do unlawful things, Gl. 1905; Shu: Lü hing: tien yü fei ki yü wei, The directors of criminal cases did not end by [applying] severity, Gl. 2043; Tso: Chao 16: yen yi k'ao tien, The [Royal] speeches, by them one achieves the tien standard texts, Tso Gl. 723; Li: Hüe ki: nien chung shi tien yü hüe, You should (think of:) keep in mind to the end and from the beginning tien to take your norms in (study:) learning, Li Gl. 396.

1679. *tien-37*. Ode 15: yü yi tien chi, She goes to deposit them; Li: T'an Kung shê tien, They put down offerings, LC 1465; Shu: Ku ming: tien li, They set forth their refinement, Gl. 1974.

1680. *tien-32*. Shu: Kao Yao mo: hia min hun (min) tien, The lower people are killed and (thrown down:) submerged, Gl. 1313; Tso: Ch'eng 6: min ch'ou tsê tien yai, If the people suffers it will be swamped, Tso Gl. 394.

1681. *tien-32*. Ode 196: ai wo tien kua, Alas for our exhausted and solitary ones, Gl. 588, read *t'ien 32*: Li: T'an Kung: t'ien ch' i, One had applied the gutters [on the coffin], Li Gl. 107.

1682. *tien104*. Ode 258: huning tien wo yi han, Why does one (sc. Heaven) make us suffer by drought, Gl. 588.

1683. *tien-32*. Li: Ming t'ang wei: chung tien k'ang kuei, On a high stand are the tesserae of peace, Li Gl. 363.

1684. *tien-79*. Ode 222: tien t'ien tsi chi pang, They protect the state of the Son of Heaven, LC 1677; Ode 254: min chi fang tien hi, The people now sigh and groan; Tso: Ch'eng 2: yi jen tien chi (This chariot) if one man arrays it (keeps it duly placed), Tso Gl. 359.

1685. *t'ien102*. Used for 1681 in Ode 280 (Mao text version): ying t'ien huan ku, The (small) responding [drums] and the (big) rumbling [drums] are the suspended drums, Gl. 1097.

1686. *t'ien:78, tien-78*. Used for 1687 in Ode 43: pu t'ien, No good, Gl. 124; LC 1686; Ode 237: si pu t'ien (tien) kue yün, Unquenchable was their wrath, Gl. 799; Ode 240: si jung tsi pu t'ien (tien), His great energy was unquenchable, Gl. 815; Ode 258: pu t'ien yin si, We have not ceased the yin and si sacrifices, Gl. 989; Ode 257: pu t'ien sin yu, Unceasing is the grief of the heart; Shu: Yao tien: tsi ch'an shuo t'ien hing, I hate those who speak slanderously and act destructively, Gl. 1292.

1687. *t'ien:130*. Used for 1678 in Shu: Ta kao: Yin siao (t'ien:) tien, The small ruler of Yin, Gl. 1595.

1688. *t'ien:147*. Ode 199: yu t'ien mien mu, Since you face-fashion have a countenance and eyes, Gl. 614.

1689. *ting1*. Ode 258: ning ting wo kung, Why does he strike (our persons:) us, Gl. 994.

1690. *ting:206*. Li: T'an Kung: ting ting er tsê siao jen, Too much ease [slowness in the rites] shows a small man, Li Gl. 111 D.

1691. *ting-40*. Ode 11: lin chi ting, The forehead of the lin, LC 1688.

1692. *t'ing53*. Ode 286: chi kiang t'ing chi, They (the Spirits of the ancestors) ascend and descend in the court, Gl. 1109; Ode 261: kan pu t'ing fang, Keep in order the states that do not come to court [as vassals], Gl. 1026; Tso: Ch'eng 12: t'ao pu t'ing, We shall punish those [princes] who do not come to court, Tso Gl. 408; Ode 212: ki t'ing ts'ie shi, They (the grain-stalks) are straight and large, LC 1687.

1693. *t'ing*:167. Tso: Wen 17: *t'ing er tsou hien*, He (the deer) runs *t'ing* straight into a precipice, Tso, Gl. 241, LC 1687.

1694. *t'ing*:128. Shu: Kao tsung jung ji: *pu t'ing tsuei*, They do not acknowledge their guilt, Gl. 1490; Tso: Siang 10: *t'ing cheng*, (To administer the government) to be prime minister, Tso Gl. 506.

1695. *to*:36. Shu: Wen hou chi ming: *ju to siu han wo yü kien*, You have (largely:) on many occasions well attended to defending me in my difficulties, Gl. 2096; Tso: Ting 15: *to ts'ü fei yen*, We (take:) draw upon us too much expenditure, Tso Gl. 774.

1696. *t'o*:9. Ode 47: *wei wei t'o t'o*, She is gracefully compliant, Gl. 49.

1697. *t'o*:120. Ode 18: *su si wu t'o*, White silk, five *t'o*-bundles, Gl. 50.

1698. *t'o*:38. Ode 209: *yi t'o yi yu*, We make [the representative of the dead] *t'o* sit at ease and we assist him, Gl. 659.

1699. *t'o*:104. Ode 162 (one text version): *t'o t'o lo ma*, Exhausted (fagged out) are the black-maned white horses, Gl. 402.

1700. *t'ok*:140. Ode 184: *k'i hia wei t'o*, Under them are fallen leaves, Gl. 485.

1701. *t'ot*:130. Tso: Siang 18: *nai t'o kuei*, He withdrew and returned, Tso Gl. 570; read *t'uei*- in Ode 23: *shu er t'uei t'uei hi*, Slowly, take it easy, Gl. 60.

1702. *t'ou*:64. Ode 197: *siang pi t'ou t'u*, Look at that (thrown out:) started hare, Gl. 600.

1703. *tu*:75. Shu: Pi shi: *tu nai hua*, Shut your traps, Gl. 1442.

1704. *tu*:53, *tok*:53. Used for tsê 1705 in Ode 244 (Ts'i school version): (to:) tsê shi Hao king, He took his residence in this Hao capital, Gl. 794, LC 1703; Ode 262 (to:) tsê k'i sien yüan, He dwelt in the freshly-bright plain, Gl. 838; Shu: Yao tien (Kinwen version) (to:) tsê Yü Yi, To reside in Yü Yi, Gl. 1216; Tso: Wen 18: *pu* (to:) tsê yü shan: They will not dwell in goodness, Ode 237: *to chi hung hung*, In great crowds they measured it out, Gl. 794; Ode 256: *kin er hou tu*, Observe carefully the measures of your feudal princes, Gl. 952; Ode 300: *shi tuan shi to*, Those they cut, those they measured, Gl. 1177; Shu: Yao tien: *t'ung lü tu*, He made uniform the pitch-pipes, the measures of length, Gl. 1261; Shu: P'an Keng: *tu nai k'ou*, (Rule:) regulate your mouths, Gl. 1442; Shu: Wu yi: *t'ien ming tsi to*, By (the norms of) Heaven's commands he measured himself, Gl. 1676; Shu: Lü hing: *ho to fei ki*, What should you plan for, if not for the attainment, Gl. 2054. Li: Yü ling: *yi pie kuei tsien teng ki chi tu*, For marking the different degrees of rank as high or low, Li Gl. 217; Li: Ai Kung wen: *chi tu tsa li* The enactments are in the Rites, Li Gl. 493.

1706. *tu*:163. Ode 225: *pi tu jen shi*, Those officers of the capital, Gl. 727; Ode 83: *sün mei ts'ie tu*, She is truly beautiful and refined, same Gl.; Ku-liang: *Hi 16 min so tsü yüe tu*, Where the people assemble is called *tu* (capital), Gl. 1357.

1707. *tu*:169. Ode 93: *ch'u k'i yin tu*, I went out by the tower of the covering wall, Gl. 239.

1708. *tuk*:80. Ode 257: *ning wei t'u tu*, Why are they a bitter poison, Gl. 980. Shu: P'an Keng: *nai pu wei jung tu*, Now you do not fear the great hatred, Gl. 1424; used for 1709 in Shu: Wei ts'i: *t'ien tu kiang tsai*, Heaven (massively:) heavily sends down disaster, Gl. 1507.

1709. *tuk*:118. Ode 236: *tu sheng Wu wang*, Staunchly she bore Wu Wang, Gl. 779; Ode 241: *yi tu yü Chou hu*, To affirm the prosperity of Chou, Gl. 836; Ode 265: *t'ien tu kiang sang*, Heaven (massively:) heavily sends down death, Gl. 1507. Shu: Lo kao: *tu sü nai cheng fu*, Amply regulate your principal officers, Gl. 1768; Shu: *ibid.* *huei tu sü*, Kindly and amply regulate [sc. your people], Gl. 1790; Ode 117: *shi ta ts'ie tu*, He is very great and (solid:) dependable; Ode 267:

tseng sun tu chi, The descendants will (consolidate it): preserve it steadily. Li: Piao ki: tu yi pu yen, Through his staunchness he is not taken by surprise, Li Gl. 533.

1710. *tu-66*. Ode 258: hao tu hia t'u, He wastes and destroys the earth below, Gl. 993; used for 1704 in Shu: Tsi ts'ai (one text version): wei k'i tu hi t'si, He should take measures for plastering and thatching, Gl. 1704, the same char. used for a word yik, To be tired of, see Gl. 9, 818.

1711. *tuk149*. Tso: Sian 12: kun wu yüan tu, The prince (has no:) is subject to no illwill nor vilification, Tso Gl. 293.

1712. *tuk85*. Tso: Ch'eng 10: tu ts'i meng, He (sc. the Ch'u prince) sullies the treaties, Tso Gl. 427; Li: Piao ki: wei tu ts'i wei tu li, wei tu shen, They did not make harassing their speeches, their rites, their [service to] the Spirits, Li Gl. 541.

1713. *tuk94*. Li: Li k'i: kun tsi shen k'i tu ye, The noble man is careful about the (singleness:) paucity (sc. of the sacrificial gifts), Li Gl. 280.

1714. *t'u:32*, Shu: Shao kao: tsi fu yü t'u chung (May the king) himself manage [the government] in the centre of the land, Gl. 300. Read *tu-* in Ode 155: ch'ê pi sang tu, I took the tu roots of the mulberry tree, Gl. 380.

1715. *t'u140*. Ode 257: ning wei t'u tu, Why are they a t'u bitter poison, Gl. 980.

1716. *t'u31*. Ode 260: wo yi t'u chi, We estimate and consider it, Gl. 1022; The char. erroneously used for the similar 1717 pi, to despise, (for this word see Gl. 1597) in Shu: To fang: hung wei (t'u:) pi t'ien chi ming, You greatly despise Heaven's command, Gl. 1905 similarly in Gl. 1804.

1718. *t'u60*. Ode 198: er kü t'u ki ho, Your (dwelling followers:) clients how many are they, Gl. 557; Tso: Chuang 8: chu kü yü t'u jen Pi, He scoldingly demanded the shoe from the foot-soldier Pi, Tso Gl. 46; Tso: Siang 28: Ch'en Pao chi t'u, The followers of Ch'en and Pao, Tso Gl. 648; Li: T'an Kung: t'u shi wo pu ch'eng, He has (vainly:) for no reason made me be insincere, Li Gl. 98; Li: Nei tsé: shu jen pu t'u shi, The common people did not eat [their rice] (naked, bare:) without meat, Li Gl. 318; Li: Tsi yi: wu shi pu wei tien t'u, Men of 50 years did not function as tien-t'u tien-district-delivered service-men, Li Gl. 467.

1719. *t'u116*. Ode 102 t'u er pien hi, All of a sudden he will be wearing the manhood cap; Tso: Siang 25: siao t'u Ch'en ch'eng, In the night they burst through Ch'en's city wall, Tso Gl. 625.

1720. *tuan:111*. Shu: Hung fan: hiung tuan ch'ê, (Unluckily to be broken short:) premature death, Gl. 1561; Tso: Hi 4: shi tuan kuei ch'ang, The milfoil oracle is (short:) inferior, the tortoise-shell oracle is (long:) superior, Tso Gl. 87;

1721. *tuan117*. Li: Tsi t'ung: tuan k'i yi, They took as tuan fundamental principles the meaning (import) [of the teachings], Li Gl. 474; Li: Yü tsao: huan tuan er ch'ao ji, With a black square-cut robe he saluted the appearance of the sun, Li Gl. 332; Shu: Ku ming, K'ang wang chi kao: yung tuan ming yü Shang ti, Thus they began their mandate from God on High, Gl. 2017; Meng: Kung-sun Ch'ou: jen chi tuan ye, That is the first beginning of goodness, same Gl.

1722. *tuan-167*. Ode 250: ts'ü li ts'ü tuan, He took whetstones, he took hammering stones, Gl. 907.

1723. *tuan-69*. Shu: Ts'in shi: jo yu yi ko ch'en, tuan tuan yi, If I had one single servant, a tuan resolute one, Gl. 2113.

1724. *tuei-10*. Used for 1725 in Ode 241: sung po si t'uei, The pines and cypresses were cleared, Gl. 800; Ode 237: hing tao t'uei yi, The roads were cleared, same Gl.

1726. *tuei-187*. Ode 237: Kun yi tuei yi, The Kun-yi Barbarians (withdrew:) fled, Gl. 801.

1727. *tuei-61*. Shu: K'ang kao: wang fu tuei, There are none who do not detest them, Gl. 1646.

1728. *t'uei-170*. Ode 2: wo ma huei t'uei, My horses are all fagged out, Gl. 16.

1729. *tuei-167*. Ode 128: wu tuei, Silvered butt-cap [of a lance], Gl. 314.

1730. *tuei-41*. Ode 266: tuei yue tsai t'ien, They respond to and (proclaim:) extol those in Heaven, Gl. 1068. Li: Tsi t'ung: tuei yang yi pi chi, In response I extol [the charge received] in order to make it known, Li Gl. 477 and LC 1724.

1731. *tuei-66*. Ode 246 (Mao text version): tuei kung ki kien, The carved bows were strong, Gl. 882; Ode 238 (one text version): tuei cho k'i chang, As if carved and chiselled is his exterior, Gl. 807.

1732. *tuei-170*. Tso: Wen 16: fen wei er tuei, He divided it (the army) into two detachments, Tso Gl. 236.

1733. *t'uei-162*. Ode 194: jung ch'eng pu t'uei, The weapons truly are not withdrawn, Gl. 184; Ode 257: tsin t'uei wei ku, (Advancing and retreating:) in ups and downs alike be good, Gl. 977. Tso: Süan 12: t'uei si pu kuo, When retiring he (only) thought of mending his faults, Tso Gl. 326.

1734. *t'uei-130*. Ode 23: shu er t'uei t'uei hi, Slowly, take it easy, Gl. 60.

1735. *t'uei-64*. Li: Li k'i: yu t'uei er tsin ye, There are such [rites] that are pushed forward and advanced [to a higher grade], Li Gl. 289.

1736. *tun-66*. Ode 40: wang shi tun wo, The king's affairs are (thick on me:) heaped on me, Gl. 112; Ode 263: p'u tun Huai fen, He grandly massed [his troops] on the Huai river bank, same Gl.; Ode 300: tun Shang chi lu, He brought together the multitudes of Shang, Gl. 1162. Tso: Ting 4: fen chi t'u t'ien p'ei tun, Lands were apportioned to him on an enlarged scale, Tso Gl. 762; Tso: Hi 27: tun Shi Shu, He is (thick, ample, solid:) amply versed in the Odes and the Documents, Tso Gl. 160. Li: Chung yung: tun hou yi ch'ung li, amply (strongly) he esteems the Rites, same Gl.

1737. *tun-61*. Shu: Yao tien: tun té yün yüan, Treat (amply:) generously the virtuous men and trust the great men, Gl. 1277. Shu: Kao Yao mo: tun sü kiu tsu, If you amply regulate your nine family branches, Gl. 1297; Shu: *ibid.*: ch'i wo wu tien wu tun tsai, We carefully regulate our five rules and (their five tun amplifications:) the five modes of amply practising them, Gl. 1308; Kuo yü (Tsin 4): shou hie mi tun, He maintains his studies evermore (amply:) solidly, Tso Gl. 160. Li: Nei tsé: wei tun shi, They made ample memoirs, Li Gl. 321.

1738. *t'un-61*. Ode 256 (one text version): huei er t'un t'un, I instruct you anxiously, Gl. 962.

1739. *t'un-120*, *tun-120*. Ode 23: po mao tun shu, With white grass one wraps it up and binds it, Gl. 59.

1740. *tun-162*. Ode 258: ning pei wo tun, Why does he cause us to skulk, Gl. 999.

1741. *tun-162*. Ode 186: mien er tun si, Insist upon having your (escape:) leisure, Gl. 490.

1742. *tung-140*. Tso: Wen 6: tung pu t'ao, He controlled runaway [culprits], Tso Gl. 205.

1743. *t'ung-117*. Ode 84: nai kien kiao t'ung, I see this crafty youngster; Ode 220: pei ch'u t'ung ku, You cause them to (bring out:) show themselves to be hornless rams (i.e. infantile adults), Gl. 714; Ode 256: pi t'ung er k'ue, Those young kids with horns (i.e. precocious youths), same Gl. Ode 13 (one text version): pei chi t'ung t'ung, How ample is her head-dress, Gl. 38.

1744. *t'ung*⁹. Tso: Ai 11: Kung Wei yü k'i pi t'ung Wang yi ch'eng, Kung Wei rode in a carriage with his favourite youth Wang Yi; Ode 13 (Mao version): pei chi t'ung t'ung, How reverent [she is] in her head-dress, Gl. 38.

1745. *tung*-85. Li: Li k'i: tung tung hu k'i king, How respectful their reverence, Gl. 38.

1746. *t'ung*³⁰. Ode 179: shê fu ki t'ung, The archers are assorted, Gl. 469; same Ode: huei t'ung yu yi, The meeting (of the princes) is grand. In Shu: Ku ming: shang tsung feng t'ung the char. 1746 is a corruption of 1747: The high master of rites held a Kia-vessel, Gl. 1998 and 2006; Tso: Wen 16: chen lin t'ung shi, They threw open the granaries and t'ung (all together: officers and common soldiers) promiscuously fed, Tso Gl. 235.

1748. *t'ung*⁹. Shu: Ku ming: tsai hou chi t'ung, (I), the succeeding stupid one, Gl. 1977. Ma Jung's text version had 1750 *t'ung* 149, which is simply a variant for 1748, same Gl.

1749. *t'ung*⁶¹. Ode 240: shen wang shi t'ung, Of the spirits none were (grieved:) dissatisfied with him, Gl. 811; Shu: P'an Keng: nai feng k'i t'ung, You will feel its pain, same Gl. Shu: K'ang kao: t'ung kuan nai shen king tsai, (Pain your body:) exert yourself intensely and be careful, Gl. 1631.

1751. *t'ung*⁸⁶. Ode 258 (Han school text version): yü lung t'ung t'ung, It is sultry and thundering and fiery hot, Gl. 988.

1752. *tsai*-32. Ode 235: tsai Ti tso yu, He is on the left and the right of God, Gl. 751; same Ode: Wen Wang tsai shang, Wen Wang is on high; Tso: Yin 11: ju tsai kua jen, You have condescended to tsai be with me (to stop at my place, Tso Gl. 18; Tso: Hi 9: k'i tsai luan hu, It [the state] will tsai (be in:) find itself in disorder, Tso Gl. 104; Tso: Chao 12: tsiang ho yi tsai, How will he be able to exist [there], same Gl. Tso: Siang 8: kua kün tsai kün, Our ruler (is with) sides with your ruler, Tso Gl. 489; Tso: Siang 21: nien tsai tsai tsai, If you (think of) judge this [action] tsai it depends on [how it is] here (sc. in yourself), Tso Gl. 580; Shu: Yao tien: pien tsai shuo yi, To arrange and tsai examine the works of the north, Gl. 1226; Shu: *ibid.*: tsai sün ki, He examined the sün-stone apparatus, Gl. 1255; Shu: Kao Yao mo (Yi Tsi) orthodox text: tsai chi hu, a distortion of the correct text: ts'i shi yung, The seven primary tones, sung, Gl. 1322; Shu: *ibid.*: jo pu tsai shi, If they do not abide in those [principles], Gl. 1323; Shu: K'ang kao: kin min tsiang tsai chi yü nai wen k'ao, Now the people will tsai (dwell on:) be disposed to respectfully follow your father Wen, Gl. 1626; Shu: Shao kao: chi (ts'ang:) tsang kuan tsai, The wise and good men miserably (existed:) lived, Gl. 1722; used for 1753 in Shu: Kün Shi: ju ming hü ou wang tsai, You should brightly exert yourself to be a helpmate to the king, Gl. 1891; Shu: *ibid.* tsai shi er jen (When it rested with) at the time of those two men, Gl. 1898; Shu: Li cheng: shi wang hien tsai küe shi, Those were not illustrious in their generation, Gl. 1961; Shu: Lü hing: fei tien pu chung wei jen tsai ming, It is not that Heaven is not just, it is man who should (scrutinize:) fully understand its decrees, Gl. 2081. Li: Tseng tsai wen: pi tsai shi han nuan chi tsie, He unfailingly examines and looks to (the balance of) cold and heat (i.e. the temperature) of the food, Li Gl. 243.

1754. *tsai*-13. Ode 128 (Han school text): tsai ts'in tsai hing, (While thinking of my lord, I again go to sleep and again and again I rise, Gl. 315.

1755. *tsai*⁸⁶. Shu: Yao tien: sheng tsai si she, (Misfortunes:) offenses by mishap are pardoned, Gl. 1269.

1756. *tsai*-159. Meng: T'eng Wen kung: tsai Ko tsai, He commenced (started) with Ko, Gl. 311; synonymous with 1757 in Ode 128 (Mao version) tsai ts'in tsai

hing (When thinking of my lord), I go to sleep and I rise, Gl. 315; Ode 177: *tsai shi ch'ang fu*, We loaded (on the cars) the (regulation clothes:) uniforms, Gl. 453; Ode 212: *ch'u tsai nan mou*, We started [work] on the southern acres, Gl. 683; used for 1753 in Ode 235 (one text version): *ch'en si tsai Chou*, Amply endowed, indeed was [the house of] Chou, Gl. 753; Ode 235: *shang t'ien chi tsai*, The actions of High Heaven, Gl. 767; used for 1758 in Ode 237: *so pan yi tsai*, They lashed the boards and thus erected the building frames, Gl. 792; Ode 241: *kuan yi tsai lu*, Their customs and institutions *tsai* then became grand, Gl. 824; Ode 283: *tsai hien pi wang*, They appear before their sovereign king, Gl. 1100; Shu: Kao Yao mo: *nai keng tsai ko*, And then (continuing:) in his turn he *tsai* made a song Gl. 1351; Shu: Yü kung: *Ki chou ki tsai Hu k'ou*, In Ki-chou he started work on Hu-k'ou, Gl. 1352; Shu: Lo kao: *p'ei shi kung tsai*, May you grandly show your *kung-tsai* achievements, Gl. 1758; Tso: Sûa 3: *tsai si liu po*, For 600 years, Tso Gl. 273; Tso: Siang 10: *Tsi k'ung wei tsai shu*, Tsi K'ung made a code, Tso Gl. 506.

1758. *tsai-75*, to erect building frames in Tso: Chuang 29; Li: Chung yung: *tsai ch'ê p'ei chi*, What is (planted:) growing upright, it strengthens, Li Gl. 517.

1759. *tsai-40*. Li: K'ü li: *yu tsai shi li*, He has an appanage and (eats) is supported by the labour [of the people] Li Gl. 65, LC 1747; Li: Yü ling: *nai ming tsai chu*, Orders are given to the *tsai* intendant [of the royal house] and the great prayer-master, Li Gl. 225; Li: Tsa ki: *tsai fu ch'ao fu sheng*, The major-domo in court dress ascends, Li Gl. 425.

1760. *ts'ai-165*. Ode 129: *kien kia ts'ai ts'ai*, The reeds and rushes are full of colour, Gl. 318; Shu: Yao tien: *ch'ou tsi jo yü ts'ai*, Who will carefully attend to my affairs, Gl. 1233; Li: Li yün: *ta fu yu ts'ai*, A dignitary has an appanage, same Gl. and LC 1747; Shu: Yü Kung: *po li ts'ai* (The first) hundred li are the appanages, Gl. 1387; Shu: Tsiu kao: *fu hui fu ts'ai*, Those who serve [you] in your leisure and in your activities, Gl. 1688. Tso: Wen 6: *fen chi ts'ai wu*, They distributed among them the articles [of dress] with colour-emblems, Tso Gl. 210.

1761. *ts'ai-140*. Tso: Chao 1: *Chou kung sha Kuan-shu er ts'ai Ts'ai-shu*, Chou Kung killed Kuan-shu and *ts'ai* reduced [the punishment of] Ts'ai-shu, Gl. 1272, Tso Gl. 671.

1762. *ts'ai-9*. Ode 103: *k'i jen mei ts'ie ts'ai*, That man is beautiful and strong, Gl. 258.

1763. *ts'ai-154*. Tso: Sûan 11: *fen ts'ai yung*, He distributed the materials [for the building], Tso Gl. 284. Li: Sang ta ki: *shi chou na ts'ai*, They ate gruel and one apportioned to them valuable [food] (rice or millet). Li Gl. 445.

1764. *ts'ai-94*. Tso: Chao 20: *k'i kia shi wu ts'ai*, His management of his house (family) had nothing doubtful, Tso Gl. 735.

1765. *ts'ai-64*. Ode 297: *si ma si ts'ai*, The horses are of fine quality, Gl. 1146.

1766. *tsan-154*. Shu: Kao Yao mo: *si (yü =) ji tsan tsan siang tsai*, I (think:) wish daily to assist in achieving [sc. the government], Gl. 1312; Li: Chung yung: *k'o yi tsan t'ien ti chi hua*, He can assist the transforming work of Heaven and earth.

1767. *ts'an-119*. Ode 80: *san ying ts'an hi*, The three ornaments [on the fur-coat] form a *ts'an* beauty-triad, Gl. 224; Ode 203: *ts'an ts'an yi fu* (Bright:) beautiful garments, same Gl.

1768. *ts'an: 61*. Ode 143: *lao sin ts'an hi*, My toiled heart is grieved: in this case wrongly used for the graphically similar 1769: Gl. 348.

1770. *ts'an-149, chen-149*. The mandarinized form *ts'an* (e.g. in Giles and Goodrich)

is wrong *chen-149* is correct. Ode 194: *chen yen tsê t'uei*, (When there are slanderous words, then keep aloof, Gl. 568.

1771. *ts'an78*. Ode 204: *fei wei ts'an tsei*, Greatly they destroy and damage, Gl. 640.

1772. *ts'an184*. Ode 112: *pu su ts'an hi*, He does not eat the food of idleness, Gl. 279.

1773. *ts'an28*: Li: *Kiao t'ê sheng: yi ho kü ts'an chi*, With a view to the harmony they (sc. the bells) expressed they *kü* were placed among and *ts'an* annexed to them (sc. the other gifts), Li Gl. 301; Li: *Tsi t'ung: ts'an chi yi shi*, He makes it a triad with seasonableness, Li Gl. 471.

1774. *tsang123*. Ode 140: *k'ie tsang tsang*, Its leaves are (rich:) luxuriant, Gl. 340; Ode 233: *tsang yang fen shou*, The ewes have big heads, Gl. 746.

1775. *ts'ang9*. Used for 1776 in Ode 257: (*ts'ang:*) *ch'uang huang t'ien hi*, The affliction and distress are long-continued, Gl. 412.

1777. *ts'ang196*. Used for a word *ts'iang* in Ode 283: *t'iao (ko:) lê yu ts'iang*, The metal-ornamented reins tinkle, Gl. 450.

1778. *ts'ang140*. Ode 257: *yi nien k'iong ts'ang*, And so I think of the vaulted blue (sc. Heaven), Gl. 372.

1779. *ts'ang140*. Ode 228: *chung sin ts'ang chi*, In the core of my heart I (store:) treasure him, Gl. 738; used for 1780 in Shu: *Shao kao: chi (ts'ang:) tsang kuan tsai*, The wise and good men miserably (existed:) lived, Gl. 1722.

1781. *tsao-106*. Ode 212: *ki fang ki tsao*, It is evenly-growing, it is soft-kernelled, Gl. 685.

1782. *tsao-162*. Ode 240: *siao ts'i yu tsao*, As a young boy he was trained and perfected, Gl. 817; Ode 293: *kiao kiao wang chi tsao*, Martial were the king's deeds, Gl. 1138; Shu: *Ta kao: fu tsao ch'ê*, I am not perfected and wise, Gl. 1589; Read *ts'ao-162*. Shu: *P'an Keng: hien ts'ao*, They all came, Gl. 1445. Ode 250: *nai ts'ao k'i ts'ao*, He sent out his (troop:) servants, Gl. 903; Shu: *Lü hing: liang ts'ao kü pei*, When both parties (in the suit) have appeared fully prepared, Gl. 2055.

1783. *ts'ao73*. Ode 253: *nai ts'ao k'i ts'ao*, He sent out his (troop) servants, Gl. 903.

1784. *ts'ao:140*. Shu: *Wei ts'i: hao ts'ao ts'ie*, They love grossly to steal, Gl. 1502.

1785. *ts'ao:61*. Ode 143 (emendated text): *lao sin ts'ao hi*, My toiled heart is grieved, Gl. 348, cf. par. 1768 above.

1786. *ts'ao:64*. Li: *K'ü li: ts'ao shu chi*, He should (grasp:) carry the documents and the deeds, Li Gl. 58. Meng: *Kao ts'i: ts'ao tsê ts'un*, Hold it fast (sc. the good mind), and it remains.

1787. *ts'ek18*. Ode 192: *pi k'iu wo ts'ê*. They (seek my pattern:) try to emulate me, Gl. 537; used as short-form for 1788 in Shu: *P'an Keng: ju yu ts'iang tsê tsai nai siu*, If you have (injury:) injurious intents in your hearts, Gl. 1462; Shu: *Kün Sh'i: tsê shang sh'i po sing*, And so they endowed and enriched the people, Gl. 1873; Again used for 1788 in Tso: *Wen 2: yung tsê hai shang*, If a brave hurts (kills) his superior, Tso Gl. 196.

1789. *ts'ek40, ch'ai40*. Ode 181: *k'i kiu an ts'ê*, In the end they will find rest in their dwellings, Gl. 478. Used for 1790 in Shu: *Yü kung: san wei ki (ts'ê:) to*, The country of San-wei was (measured out:) regulated, Gl. 1376. Ode 244: *tsê shi Hao king*, He took his residence in this Hao capital, in the Ts'i school reading running to (= *ts'ê*) *shi Hao king*, see Gl. 794, Ode 303: *tsê Yin t'u mang mang*, He dwelt in the land of Yin that was very large, Gl. 1181, Shu: *K'ang kao: tsê (= to)*

sin chī hūn (measure:) comprehend their hearts (thoughts) and understand their instructions, Gl. 1628. Shu: *ibid.*: tsé t'ien ming, To (settle:) consolidate Heaven's mandate, Gl. 1635; Shu: Li cheng: Wen wang wei k'o küe (tsé) to sin, Wen wang with his (measuring:) comprehending the hearts, Gl. 1950; Shu: *ibid.*: nai yung san yu tsé, k'o tsi tse, He employed the three holders of (high) positions who could achieve (the tasks of) their position; Shu: Ku ming: wang — san tsi san tsi san tsé, The king thrice sacrificed (mad libations), thrice he (took his position (returned to his place), Gl. 2006.

1791. *tsék85*. Ode 133: yü tsi t'ung tsé, I will share my trousers with you, Gl. 326; Li: K'ü li: kung fan pu tsé shou, When together with others you eat rice, you should not have a sweaty hand, Li Gl. 19; read *shik* in Ode 290: k'i keng shi shi, Their ploughing lays open [the ground], Gl. 1117. Li: Shao yi: tsé kien shou, To polish the pommel of the sword, Li Gl. 384.

1792. *tsék64*. Used for 1793 in Shu: Lü hing: wang yu (tsé:) tu yen tsai shen, There were no ruinous words (in:) coming from their persons, Gl. 2044; Li: Chung yung: tsé hu chung yung (Here *tsé* 1792 used for 1789): When they have taken their position in the Middle way, Li Gl. 507.

1794. *tsék154*. Shu: Kin t'eng: jo er san wang shi yu p'ei tsi chi tsé yü t'ien, If you three kings really tse (have the debt of a great son toward Heaven) owe a great son to Heaven (sc. if he must die), Gl. 1569; Shu: Kün Shi: wu wo tsé shou, Do not request me to (settle up:) retire, Gl. 1886.

1795. *tsék, tsék154*. Shu: Yao tien: hu chung tséi hing, Those who are reliant and persist are punished as miscreants, Gl. 1270.

1796. *ts'ék9*. Ode 1: chan chuan fan ts'é, He tossed and fidgeted, Gl. 615; Ode 199: yi ki fan ts'é, In order to (exhaust:) express to the full my (fidgeting:) restlessness, same Gl. Li: K'ü li: yu yu ché ts'e si, The one who has anxiety (trouble) has his mat placed to the side, LC 1781.

1797. *ts'ék13*. Shu: Kin t'eng: shi ts'é chu, The scribe then put on tablets the prayer, Gl. 1567.

1798. *ts'ék118*. Li: K'ü li: yi ts'é suei sü mo, (The driver) with the broom-like end of the ts'e whip tickles them (sc. the horses), Li Gl. 35; used for 1797 in Tso: Wen 13: tseng chi yi ts'e: He presented him a (writing tablet:) memorandum, Tso Gl. 232.

1799. *ts'en28*. Ode 1: ts'en ts'i hing ts'ai, Unequal (of unequal length) are the hing plants, Gl. 70.

1800. *tseng73*. Ode 212: Tseng sun shi jo. The descendant agrees with it (is satisfied with it), Gl. 684, Tso Gl. 569; read *tseng* or *ts'eng* in Ode 255 (here merely as an introductory particle): *tseng* (ts'eng shi pou k'o, Those are oppressive, Gl. 935.

1801. *tsit104*. Ode 255: tsi wei shang ti, Terrific is God on High, Gl. 562; Ode 194 (one text version:) hao t'ien tsi wei, Great Heaven is terrific, same Gl.; Ode 194 (orthodox text version) and Ode 195: min t'ien tsi wei, The severe Heaven is terrific, Gl. 562 and 571, Ode 240: si jung tsi pu tien, His great tsi (activity:) energy was unquenchable, Gl. 815; Ode 194: wu yen pu tsi, There is no word (of mine) which is not urgent, same Gl.; Shu: Lo kao: wu yu kou tsi tsi, So as to have no occasion tsi tsi to find fault with yourself, Gl. 1790; Tso: Süan 6: shi tsi k'i min. Let him torment his people, Tso Gl. 278; Tso: Chao 13: min tsi er p'an, The people will hate and revolt, Tso Gl. 717.

1802. *tsit, tsik26*. Ode 99: li wo tsi hi, stepping to me he approaches, Gl. 250; Ode 250: juei kü chi tsi, They reached to both sides of the river bend, Gl. 910; used for 1801 in Shu: Yao tien: tsi ch'an shuo, I hate those who speak slander-

ously, Gl. 1292; Shu: Ta kao: tsi ming, I announced the inquiry [to the oracle], Gl. 1594; Shu: Lo kao: kin wang tsi ming, Now may the king go and command, Gl. 1757; Shu: To shi: t'ien tsi yü Yin ta li, Heaven has applied to Yin a great (guilt:) punishment, Gl. 1812; Shu: Lü hing (Wen hou chi ming): tsi wo yü shi wang k'o k'i shou, Even among our managers of affairs, none have been able to become veterans, Gl. 2090.

1803. *tsik115*. Ode 290: yu shi k'i tsi (tsi), (Full is its [the grain's] accumulation (=richly it is heaped up) Gl. 1124; Ode 291: tsi ch'i li li. They heap (stack) it densely, Gl. 1132; Li: Ming t'ang wei: su tsi, White skirts plaited (pleated) [at the waist], Li Gl. 357.

1804. *tsik157*. Ode 183: nien pi pu tsi, I think of those who do not follow [the proper] track, Gl. 861.

1805. *tsik120*. Used for 1804 in Ode 244: wei Yü ch'i tsi, It was the (footprints:) vestige of Yü, Gl. 861; Tso: Ch'eng 8: si yü kung tsi, He will have great achievements, same Gl.; Tso: Chao 32: pu fei kiu tsi, Not throw away the old merits, same Gl.; used for 1803 in the common phr. pai tsi, An (accumulated:) complete defeat same Gl. Tso: Ai 1: fu Yü ch'i tsi, He restored the (footsteps:) traces of Yü, same Gl. Shu: Yao tien: nai yen ch'i k'o tsi, Your words have been accomplished and been capable of yielding fine results Gl. 1252; Shu: P'an Keng: kia tsi yü chen pang, They had fine achievements in our state, Gl. 1477; Shu: Wen hou chi ming: yu tsi, If you have achievements, Gl. 2093; Shu: Yao tien: shu tsi hien hi, The achievements will all be resplendent, same Gl.

1806. *tsik130*. Ode 192: yu lun yu tsi, Having principles, having (spine:) reason, Gl. 534.

1807. *tsik* and *ch'i102*. Ode 291: tsi tsi (ch'i ch'i) liang si, sharp-cutting are the good ploughs, Gl. 1128.

1808. *tsik115*. Ode 209: ki tsi ki tsi, You have brought sacrificial grain, you have brought millet, Gl. 669.

1809. *tsip64*. Ode 5: (orthodox text version): tsi tsi hi (The wings of the locusts), they are in crowds, Gl. 21.

1810. *tsip172*. Ode 5 (Lu text version): tsi tsi hi, They are in crowds, Gl. 21; Ode 178: yi tsi yü an ch'i, (The hawk) again it settles and then stops, Gl. 461; Shu: To fang: pu tsi yü hiang, He did not achieve the enjoyment [of the mandate], Gl. 1917; Tso: Huan 5: k'o yi tsi shi, We can achieve the business, same Gl.; Tso: Siang 23: ch'i pu tsi, I know that it will not (be achieved:) succeed, Tso Gl. 597; Tso: Chao 17: ch'en pu tsi yü fang, The heavenly bodies are not harmonious in their stations [the moon obscuring the sun], Tso Gl. 726.

1811. *tsip159*. Ode 250: si tsi yung kuang, His collecting [stores] thus was extensive, Gl. 899.

1812. *tsik157*. Li: K'ü li: wu tsi si, Do not trample on the mat, LC 1792.

1813. *tsik32*. Li: T'an Kung: tsi chou, They had a masonry enclosure [round the coffin], Li Gl. 82; used for 1801 in Shu: Yao tien: tsi ch'an shuo, I detest those who speak slanderously, Gl. 1292.

1814. *tsi:173*. Shu: Hung fan: yüe yü yüe tsi, They are called [oracles about] rain and clearing up, Gl. 1551.

1815. *tsi170*. Ode 151: nan shan chao tsi, The rising morning clouds on the southern mountain, Gl. 363; Shu: Wei Tsi: yü tien tsi, If I collapse, Gl. 1498.

1816. *tsi-85*. Ode 54: pu neng süan tsi, I cannot deflect [my thoughts] and tsi stop (them), Gl. 146; read *tsi*: in Ode 105: si li tsi tsi, The four black horses are beautiful, Gl. 263; Ode 209: tsi tsi ts'iang, Stately are the movements, same

Gl. and Gl. 266; Ode 290: *tsai huo tsi tsi*, And then they reap in great crowds, Gl. 1123.

1817. *tsik157*. Ode 192: *wei ti kai hou pu kan pu tsi*, They say that the earth is thick and yet we dare not but step warily, Gl. 533.

1818. *ts'i210*. Used for 1819 in Ode 15: *yu (ts'i:) chai kin ü*, There is a reverent young girl, Gl. 44; Ode 196: *jen chi ts'i sheng*, Men who are quick-witted and wise, Gl. 583; Tso: Wen 2: *tsi suei ts'i sheng*, The son may have been quick-witted and wise, Tso Gl. 199; used for 1820 in Ode 209: *ki (ts'i:) tsi ki tsi*, You have brought sacrificial grain, you have brought millet, Gl. 669; Ode 304: *chi yü T'ang ts'i*, All down to T'ang they were all (on a par:) alike [in this], Gl. 1191; Li: T'an Kung: *yu wang wu hu ts'i*, Those who have means [for the full rites] and those who have not how can they adjust [the rites acc. to means], Li Gl. 120; Shu: Ku ming (K'ang wang chi kao): *chi chi ts'i sin*, They caused them to come to a (uniform:) universal fidelity, Gl. 2016; Shu: Lü hing: *t'ien ts'i yü min...*, Heaven in (regulating:) arranging for the people, Gl. 2050. Li: Yü tsao: *tu shu shi tsê ts'i*, When reading documents or eating *ts'i* in both cases one does alike (sc. in regard to the sitting on the mat), Li Gl. 341; used for 1816 (stately, dignified) in Li: Tsi yi: *(ts'i ts'i:) tsi tsi hu k'i king*, How dignified [are they] in their reverence, Li Gl. 457.

1821. *ts'i140*. Ode 200: *ts'i hi fei hi ch'eng shi pei kin*, Rich and ornate is truly this shell-brocade, Gl. 616; Ode 212: *yu yen ts'i ts'i*, The sky is densely covered, Gl. 687; Ode 284: *yu ts'i yu tsü*, In ample array and numerous (his attendants are), Gl. 1106.

1822. *ts'ip120*. Ode 246: *shou ki yu ts'i yü*, In presenting the stools there are (continuous:) a row of attendants, Gl. 618; Ode 235: *wu ts'i hi king chi*, Oh, continuously bright and reverent, same Gl.; Ode 200: *ts'i ts'i p'ien p'ien*, Tattling and glib-tongued, same Gl.

1823. *ts'i85*. Ode 90: *feng yü ts'i ts'i*, The wind and the rain are cold, Gl. 234.

1824. *ts'ik62*. Ode 43: *tê ts'i ts'i shi*, She got this toad-buffoon, Gl. 121; Ode 207: *tsi yi yi ts'i*, I have myself drawn upon me this grief; Ode 246: *ts'i ts'i hiung ti*, Beloved are brothers; Ode 250: *kan kuo ts'i yang*, Shields and dagger-axes, axes and battle-axes; Shu: Kin t'eng: *wei k'o yi ts'i wo sien wang*, One cannot distress our former king, Gl. 1564.

1825. *ts'ik61*. Shu: P'an Keng: *ts'i ch'u shi yen*, He solicitously issued this solemn declaration, Gl. 1409.

1826. *tsi39*. Used for 1827 in Ode 242: *shu min tsi lai*, The people diligently came [to work], Gl. 850; Shu: Shao kao: *t'ien ti ts'ung tsi pao*, Heaven (followed:) indulged them and *tsi pao* cherished and protected them, Gl. 1727;

1827. *tsi39*. Shu: Kao Yao mo: *yü si ji tsi tsi*, I (think of) wish daily to be diligent.

1828. *tsi132*. Shu: Shao kao: *wang lai shao shang ti, tsi fu yü t'u chung*, The king came and succeeded Shang-ti and himself dominated in the centre of the land, Gl. 300; Tso: Süan 2: *suei tsi wang ye*, Then he himself fled, Tso Gl. 268. Ode 237: *tsi Tu Ts'ü Ts'i*, (When our people first was born it came from Tu, Ts'ü and Ts'i, same Gl.; Ode 274, *tsi pi Ch'eng K'ang*, From [the time when] those kings Ch'eng and K'ang..., same Gl.; Shu: Kao Yao mo: *tsi wo wu li*, May we follow our five ritual institutions, same Gl.; Li: Piao ki: *fei k'i jen pu tsi*, A person who is not the proper man he should not (follow:) associate with, Li Gl. 544; Ode 120: *tsi wo jen kü kü*, The person who (followed me) associated with me, is so arrogant, Gl. 300. Ode 236: *Yu ming tsi t'ien*, The appointment came from Heaven, Gl. 766; Ode 235: *yu Yü Yin tsi t'ien*, The lords of Yü and [the house of] Yin got their investiture from Heaven, same Gl.; Shu: Shao kao:

k' i t s i s h i p' e i h u a n g t' i e n, He shall from there be a counterpart to august Heaven, Gl. 1731; Shu: Lo kao: w u y u k o u t s i t s i, (There is no coming across =) you have no occasion to find fault with yourself, Gl. 1790.

1829. *tsi*.9. Ode 288: f u s h i t s i k i e n, Great is that burden on my shoulder, Gl. 847.

1830. *tsi*30. Ode 163: c h o u y ü a n t s i t s ü, Everywhere I make inquiries, Gl. 407; Shu: Yao tien: c h' o u t s i j o s h i, Who will carefully attend to this, Gl. 1230; Shu: *ibid.*: t s i s h i y u e r m u, Oh, you twelve pastors, Gl. 1275; Ode 255: W e n W a n g y ü e t s i, Wen Wang said: Alas, Gl. 930.

1831. *tsi*154. Ode 254: s a n g l u a n m i e t s i, There is death and disorder and destruction of resources, Gl. 930; Li: Piao ki: s h u a i f a e r k' i a n g c h i t s i j e n c h ê y e, The one who follows [ancient] examples and exerts himself, he is one who (takes as capital:) avails himself of the goodness [of others], Li Gl. 536.

1832. *tsi*140. Used for 1833 in Ode 243: c h a o (t s i) t s a i l a i, Brightly he comes, Gl. 858; Shu: Kün ShI: t s i t i y i k i a o, They here brought forward the normative teachings, Gl. 1880.

1834. *tsi*75. Shu: T s i t s' a i: j o t s o t s i t s' a i, It is like working on catalpa wood, Gl. 1705.

1835. *tsi*.75. Ode 179: c h u w o k ü t s i, They help us to rear a pile, Gl. 470.

1836. *tsi*.149. Ode 195: h i h i t s i t s i, They league together and are slanderous, Gl. 574, Ode 265: k a o k a o t s i t s i, They are lazy and slanderous, Gl. 1064.

1837. *tsi*.140. Ode 241: k' i t s i k' i y i, The standing (dead) trees, the fallen (dead trees), Gl. 822.

1838. *ts'i*-76 wrongly used for 1839 in Shu: K'ang kao: w u y u n g y i (t s' i) t s i j u F e n g, Do not use them so as to (approach:) agree with you Feng, Gl. 1643; Tso: Hi 33: T s' i n p o k i a o t s' i, The prince of Ts'in lodged in the suburb, Tso Gl. 191; Li: T'an Kung: a i t s' i [When the mourner] in grief t s' i h a l t s w i t h t h e (funeral) cortege, Li Gl. 130.

1840. *ts'i*.9. Ode 169: k ü e s h i k i t s' i, The thimbles and armlets are (helpful:) convenient, Gl. 468.

1841. *ts'i*61. Li: Li yün: h i a o t s' i f u y e n, Filial piety and kindly affection are (worked:) practised there, Li Gl. 273.

1842. *ts'i*160. Used for 1843 in Shu: Ta kao: (t s' i) s i k' i k' a o w o m i n, I shall thereafter perfect my people, Gl. 1609; Shu: Lo kao: j u y u n g y u t s' i, You will forever have (words about you) praise, Gl. 1762; Shu: To shI: t a y i n y i y u t s' i, He was greatly licentious and dissolute and had [words about him] a [bad] fame, Gl. 1804. Shu: Lü hing: w a n g c h' a y u t s' i, They made no distinctions in regard to those who (had indictments:) were indicted, Gl. 2027. Shu: *ibid.*: s h i t' i n g w u t s' i, The court assessors (listened to:) dealt with the five (kinds of) pleading, Gl. 2056; wrongly used for 1844 in Shu: T s' i n s h i (Kuwen text version): p e i k ü n t s i y i (t s' i:) t a i, Who cause the ruler to be easy and idle, Gl. 2110; Tso: Ch'eng 17: k u n g s h i t s' i y ü e r t s i, The prince sent and made excuses to the two noblemen, Tso Gl. 454; Li: Tseng tsI wen: t s' i L i: p i n, One makes announcement at the lit de parade (of the dead father), Li Gl. 239; y ü Yü tsao: c h u j e n t s' i y i s h u, The host apologizes for their (the viands') being scanty and poor, Li Gl. 349.

941 臘	942 來	943 萊	944 耒	945 賴	946 淋	947 濫	948 藍	949 瀾
950 浪	951 勞	952 賴	953 累	954 侶	955 里	956 症	957 理	958 裏
959 厲	960 麓	961 離	962 戾	963 履	964 體	965 禮	966 黎	967 麓
968 罹	969 縲	970 力	971 立	972 粒	973 笠	974 歷	975 曆	976 栗
977 良	978 兩	979 量	980 涼	981 涼	982 亮	983 掠	984 諒	985 梁
986 敕	987 僚	988 燎	989 聊	990 謬	991 利	992 厲	993 烈	994 洩
995 連	996 華	997 連	998 敍	999 敍	1000 練	1001 臨	1002 猷	1003 穉
1004 康	1005 慷	1006 令	1007 靈	1008 陵	1009 流	1010 留	1011 留	1012 留
1013 劉	1014 瀏	1015 疏	1016 落	1017 樂	1018 瘵	1019 漏	1020 婁	1021 路
1022 駱	1023 房	1024 麓	1025 祿	1026 戮	1027 穆	1028 粒	1029 亂	1030 嗣
1031 司	1032 樂	1033 倫	1034 論	1035 淪	1036 輪	1037 隆	1038 龍	1039 寵
1040 律	1041 祿	1042 婁	1043 樓	1044 廬	1045 廬	1046 慮	1047 婁	1048 各
1049 掠	1050 福	1051 邁	1052 勸	1053 綬	1054 蠻	1055 芒	1056 危	1057 危
1058 冒	1059 冒	1060 髦	1061 花	1062 貌	1063 緇	1064 牙	1065 芽	1066 每
1067 梅	1068 晦	1069 味	1070 枚	1071 謀	1072 眉	1073 璽	1074 瑞	1075 蒙
1076 濠	1077 步	1078 孟	1079 氏	1080 靡	1081 弭	1082 彌	1083 敕	1084 采
1085 連	1086 瀾	1087 密	1088 謚	1089 蕤	1090 面	1091 勉	1092 餽	1093 餽
1094 酒	1095 饒	1096 免	1097 龜	1098 氏	1099 派	1100 替	1101 敏	1102 旃
1103 呈	1104 閑	1105 龜	1106 名	1107 甥	1108 命	1109 冥	1110 明	1111 盟
1112 末	1113 未	1114 妹	1115 沒	1116 美	1117 嘆	1118 冥	1119 瘼	1120 陌
1121 藐	1122 蔑	1123 懋	1124 貿	1125 牟	1126 謀	1127 木	1128 沐	1129 穆
1130 牧	1131 華	1132 鮒	1133 入	1134 內	1135 乃	1136 厥	1137 難	1138 難
1139 南	1140 能	1141 泥	1142 昵	1143 匿	1144 曜	1145 怒	1146 協	1147 瀾
1148 爾	1149 爾	1150 聶	1151 膝	1152 巢	1153 孽	1154 繫	1155 隄	1156 念
1157 詮	1158 現	1159 寧	1160 駭	1161 那	1162 僻	1163 孥	1164 獲	1165 蓂
1166 樓	1167 樓	1168 處	1169 阿	1170 峨	1171 峨	1172 莢	1173 通	1174 汎
1175 頤	1176 路	1177 邪	1178 厄	1179 惡	1180 娶	1181 偶	1182 祀	1183 拔
1184 罷	1185 拜	1186 敗	1187 輝	1188 販	1189 板	1190 班	1191 頒	1192 盼

1193 伴	1194 判	1195 畔	1196 叛	1197 繫	1198 盤	1199 旁	1200 包	1201 苞
1202 庖	1203 鮑	1204 保	1205 葆	1206 報	1207 褰	1208 暴	1209 北	1210 背
1211 備	1212 倍	1213 卑	1214 俾	1215 裨	1216 被	1217 裨	1218 發	1219 沛
1220 拔	1221 茂	1222 悖	1223 丕	1224 配	1225 陪	1226 培	1227 伍	1228 奔
1229 貢	1230 崩	1231 奉	1232 朋	1233 訪	1234 訪	1235 伴	1236 井	1237 達
1238 蓬	1239 比	1240 親	1241 純	1242 盛	1243 盛	1244 泌	1245 閔	1246 辟
1247 壁	1248 避	1249 僻	1250 關	1251 譬	1252 庇	1253 畢	1254 弼	1255 鄙
1256 界	1257 蔽	1258 蔽	1259 莞	1260 筆	1261 閔	1262 泌	1263 閉	1264 貢
1265 彼	1266 比	1267 費	1268 幅	1269 福	1270 懷	1271 戛	1272 匹	1273 毗
1274 罷	1275 鉞	1276 表	1277 燕	1278 僊	1279 燕	1280 鑣	1281 栗	1282 別
1283 弁	1284 翻	1285 卞	1286 著	1287 采	1288 平	1289 偏	1290 辨	1291 辯
1292 變	1293 耽	1294 便	1295 編	1296 偏	1297 翩	1298 賓	1299 擯	1300 備
1301 濱	1302 嬪	1303 品	1304 頻	1305 嬪	1306 竝	1307 并	1308 併	1309 秉
1310 病	1311 平	1312 采	1313 平	1314 羊	1315 并	1316 馮	1317 憑	1318 屏
1319 伯	1320 帛	1321 百	1322 博	1323 溥	1324 搏	1325 剝	1326 駁	1327 耆
1328 皓	1329 播	1330 簸	1331 撥	1332 婆	1333 撲	1334 朴	1335 膊	
1336 裒	1337 梧	1338 布	1339 步	1340 暴	1341 逋	1342 部	1343 卜	1344 僕
1345 不	1346 丕	1347 匍	1348 鋪	1349 溥	1350 普	1351 三	1352 色	1353 瑟
1354 塞	1355 塞	1356 穢	1357 西	1358 栖	1359 棲	1360 洒	1361 犀	1362 熙
1363 習	1364 夕	1365 寫	1366 智	1367 錫	1368 蓆	1369 思	1370 私	1371 司
1372 嗣	1373 斯	1374 肆	1375 祀	1376 寺	1377 寺	1378 死	1379 侯	1380 相
1381 湘	1382 祥	1383 訟	1384 詳	1385 箱	1386 象	1387 襄	1388 蕭	1389 蕭
1390 嘯	1391 勑	1392 滿	1393 脩	1394 脩	1395 劑	1396 泄	1397 兎	1398 洩
1399 耶	1400 徐	1401 屑	1402 洗	1403 紕	1404 葵	1405 瞽	1406 變	1407
先	1408 毳	1409 羨	1410 鮮	1411 訖	1412 諱	1413 信	1414 申	1415 伸
星	1417 姓	1418 秀	1419 羞	1420 修	1421 脩	1422 繡	1423 所	1424 索
縮	1426 叟	1427 叟	1428 搜	1429 素	1430 夙	1431 肅	1432 宿	1433 夙
綏	1435 綏	1436 綏	1437 隨	1438 碎	1439 遂	1440 遂	1441 隨	1442 隨

延	1444 異	1445 遜	1446 孫	1447 送	1448 訟	1449 誦	1450 序	1451 緒	1452
叙	1453 徐	1454 須	1455 頤	1456 胥	1457 濟	1458 續	1459 恤	1460 宣	1461
垣	1462 選	1463 旋	1464 還	1465 旋	1466 劑	1467 岷	1468 旬	1469 徇	1470
洵	1471 拘	1472 筍	1473 訃	1474 殺	1475 漿	1476 汕	1477 燭	1478 廟	1479
侑	1479 揆	1480 上	1481 尚	1482 湯	1483 湯	1484 商	1485 賁	1486 紹	1487
詔	1488 舍	1489 捨	1490 設	1491 蛇	1492 射	1493 敦	1494 攝	1495 忱	1496
刈	1497 詵	1498 駢	1499 詮	1500 慎	1501 生	1502 普	1503 勝	1504 聲	1505
繩	1506 聖	1507 甥	1508 士	1509 仕	1510 事	1511 尸	1512 施	1513 時	1514
跼	1515 持	1516 師	1517 池	1518 矢	1519 誓	1520 示	1521 視	1522 史	1523
使	1524 失	1525 寶	1526 室	1527 逝	1528 鮮	1529 是	1530 寔	1531 湜	1532
式	1533 試	1534 適	1535 適	1536 識	1537 食	1538 欽	1539 釋	1540 輝	1541
埴	1542 整	1543 鑠	1544 收	1545 受	1546 壽	1547 首	1548 道	1549 守	1550
菟	1551 疏	1552 輸	1553 庶	1554 舒	1555 數	1556 達	1557 紆	1558 鼠	1559
羸	1560 恕	1561 殊	1562 叔	1563 淑	1564 屬	1565 獨	1566 束	1567 樹	1568
述	1569 率	1570 術	1571 遂	1572 率	1573 帥	1574 衷	1575 爽	1576 隼	1577
稅	1578 總	1579 朔	1580 說	1581 悅	1582 順	1583 大	1584 答	1585 達	1586
挺	1587 閏	1588 代	1589 怠	1590 殆	1591 迫	1592 達	1593 戴	1594 棣	1595
待	1596 台	1597 貸	1598 汰	1599 泰	1600 旦	1601 忌	1602 單	1603 亘	1604
殫	1605 憚	1606 憚	1607 痺	1608 湛	1609 丹	1610 髡	1611 誕	1612 探	1613
貪	1614 悵	1615 喻	1616 啤	1617 檀	1618 堂	1619 棠	1620 蕩	1621 湯	1622
黨	1623 視	1624 指	1625 趾	1626 滔	1627 枹	1628 擣	1629 卉	1630 刀	1631
切	1632 洮	1633 陶	1634 德	1635 犢	1636 特	1637 忒	1638 賁	1639 慝	1640
登	1641 等	1642 騰	1643 氏	1644 底	1645 底	1646 砥	1647 軀	1648 迪	1649
帝	1650 狄	1651 愁	1652 惕	1653 滌	1654 弟	1655 涕	1656 翟	1657 涕	1658
替	1659 述	1660 遇	1661 撰	1662 剔	1663 躍	1664 體	1665 弔	1666 寵	1667
彫	1668 桃	1669 洮	1670 挑	1671 挑	1672 條	1673 悻	1674 迭	1675 疊	1676
堦	1677 旬	1678 典	1679 奠	1680 墊	1681 填	1682 瘼	1683 站	1684 殿	1685
田	1686 珍	1687 腴	1688 醜	1689 丁	1690 鼎	1691 定	1692 庭	1693 鋌	1694

聽	1695 多	1696 佗	1697 純	1698 妥	1699 痧	1700 禱	1701 脫	1702 投	1703
杜	1704 度	1705 宅	1706 都	1707 調	1708 毒	1709 篤	1710 敦	1711 誅	1712
漬	1713 獨	1714 土	1715 荼	1716 圖	1717 鄙	1718 徒	1719 突	1720 短	1721
端	1722 鉞	1723 斷	1724 光	1725 脫	1726 駝	1727 慙	1728 墮	1729 鐔	1730
對	1731 敦	1732 隊	1733 退	1734 脫	1735 推	1736 敦	1737 惇	1738 鈍	1739
純	1740 遜	1741 通	1742 董	1743 董	1744 懂	1745 洞	1746 同	1747 罕	1748
伺	1749 伺	1750 調	1751 桐	1752 在	1753 哉	1754 再	1755 災	1756 載	1757
則	1758 裁	1759 宰	1760 采	1761 蔡	1762 伺	1763 財	1764 精	1765 才	1766
贊	1767 祭	1768 慘	1769 操	1770 諧	1771 殘	1772 餐	1773 參	1774 祥	1775
倉	1776 搶	1777 鷄	1778 蒼	1779 藏	1780 臧	1781 阜	1782 造	1783 曹	1784
革	1785 操	1786 操	1787 則	1788 賊	1789 宅	1790 度	1791 澤	1792 擇	1793
敦	1794 責	1795 賊	1796 側	1797 冊	1798 策	1799 參	1800 曾	1801 疾	1802
卽	1803 積	1804 蹟	1805 績	1806 脊	1807 畀	1808 稷	1809 輯	1810 集	1811
輯	1812 詣	1813 聖	1814 霽	1815 潛	1816 濟	1817 踏	1818 齊	1819 齋	1820
盞	1821 薑	1822 緝	1823 妻	1824 戚	1825 惑	1826 子	1827 牧	1828 自	1829
仔	1830 咨	1831 資	1832 茲	1833 哉	1834 梓	1835 柴	1836 訛	1837 蓄	1838
次	1839 卽	1840 飲	1841 慙	1842 辭	1843 嗣	1844 怠			

THE CHERNG SHIANQ BALLAD OF THE SHYUN TZYY

by

GÖRAN MALMQVIST

This paper presents an annotated translation of the *Cherng shianq* ballad of the *Shyun Tzyy*, a work attributed to the Confucian philosopher Shyun Ching (fl. 298–238 B.C.)

Little is known of the life of Shyun Tzyy. According to a short biography which is included in the *Shyyjih, Records of the Historian*, by Symaa Chian (145–90? B.C.) he was a native of the small state of Jaw, which was situated in the present province of Shanshi. At the age of fifty he traveled to Chyi, in present Shandong. The rulers of Chyi had for generations encouraged learning by offering scholarships and honorary titles to prominent scholars from all parts of the country. All schools of philosophy, with the exception of the Mohists, seem to have been represented at the flourishing court academy, where Shyun Tzyy is said to have been venerated as an old master. After having been slandered, Shyun Tzyy left Chyi and traveled to the state of Chu, whose Prime Minister, the Lord of Chuen Shen, offered him the post of magistrate of Lanling, a region in Southern Shandong. In 238 B.C. the Lord of Chuen Shen was assassinated by a court rival and Shyun Tzyy was forced to retire from his post. The fate of the Lord of Chuen Shen is referred to in the *Cherng shianq* ballad (stanza 11), which would indicate that the text was written after Shyun Tzyy's retirement from his post. It should however be mentioned that some doubts have been expressed as to the authenticity of the relevant text passage. Nothing is known of the subsequent life of Shyun Tzyy, except that he remained in Lanling until his death.

No complete translation of the *Shyun Tzyy* has as yet appeared in a Western language. None of the partial translations that have been published contains the *Cherng shianq* ballad. Western works relating to Shyun Tzyy and his writings are listed in *Bibliography A*. An excellent introduction to the philosophy of Shyun Tzyy, together with translations of the most important parts of his work, are found in Burton Watson, *Hsün Tzu, Basic Writings*. All Chinese works which have been consulted are listed in *Bibliography B*.

Confucianism was but one of many schools of thought in pre-Chyn China. Parts of the text of the *Shyun Tzyy* are devoted to the refutation of views expressed by the author's predecessors and contemporary colleagues. While refuting important

tenets of other schools of thought Shyun Tzyy to some extent was influenced by them. His consistent rationalism is tempered by Taoist quietism, though entirely devoid of mystical overtones. His pessimistic views on human nature is coupled with a firm faith in man's unlimited potential for moral progress through study and self-discipline. While Shyun Tzyy took exception to the harsh "law and order" policies which were practiced by the rulers of Chyn, his own concept of *lii* (ritual) in many respects approximates the Legalist concept of *faa*, 'law'.

The *Cherng shianq* section is included as section 25 of the present editions of the *Shyun Tzyy*, which are all based on the edition established by the Tarnng commentator Yang Lianq. Yang Lianq, whose preface is dated 819 A.D., notes that the editions at his disposal included the *Cherng shianq* as the eighth section of the work.

The *Cherng shianq* has the form of a ballad. The text, which comprises 56 stanzas, is divided into three parts. The first and the second part each contains 22 stanzas, while the third part contains only 12 stanzas. Duh Gwo-shyang, who has published extensively on the *Shyun Tzyy* and who has given special attention to the *Cherng shianq* section, suggests that the third part of the ballad (stanzas 45-56) reflects a strong Legalist influence and that this part therefore was written at a later date than the two preceding parts. It should also be noted that all three parts contain features of form and content which mark each part as a complete unit.

With few exceptions, some of which are due to faulty transmission of the text, the stanzas are divided into six verses, with the following syllabic structure: 3+3+7+4+4+3. Metrically each stanza may be conceived of as a sequence of eight bars (including a final pause bar) beaten in 4-time. David Hawkes, who has noted the affinity between the metrical pattern of the *Cherng shianq* and those of modern ballads, writes as follows: "Unfortunately the only obvious correspondence between an English and a Chinese metre occurs at an extremely humble level. The "3-3-7" nursery jingle found in *Hot Cross Buns* and *One two three, Mother caught a flea* exactly parallels a metre, very popular in China but not much favoured by serious poets except in ballads, which is found as early as the third century B.C. in the works of Hsün-tzu and as recently as the most recent set of *shu-lai-pao* extemporized by some Peking comedian. It represents one of the basic rhythms common to people all over the world, and is probably older than language itself, being in fact the simplest rhythm that can be beaten in 4-time." ¹⁾

Early Chinese scholars have expressed diverging views as to the metrical properties of the *Cherng shianq* ballad. Ju Shi (1130-1200) includes the text as the first item in his *Chuutsyr howyeu*, 'Anthology of later works in the Chuutsyr tradition', thereby apparently suggesting a metrical affinity between the *Cherng shianq* and the *Chuutsyr*. In his prefatory note to the *Cherng shianq* Ju Shi notes, however, that Shyun Tzyy was not "a follower of Chiu Yuan" and that the *Cherng shianq*

¹⁾ David Hawkes, "Chinese poetry and the English reader", in Raymond Dawson (ed.), *The Legacy of China*, Oxford, 1964, page 98.

was included in the *Chuutsyr howyeu* on account of the facts that it was written when Shyun Tzyy enjoyed the protection of Chuu and that it to some extent may support the Way of good government.

Guh Goang-chyi (1776-1835) suggests that each stanza comprises four rimed verses, containing 3+3+7+11 syllables respectively. He also notes that the long final verse may be divided into either 8+3 or 4+7 syllables. Similar views were held by Lu Wen-chau (1717-96), who divided each stanza into five verses (3+3+7+4+7) and who also noted that the *Cherng shianq* metre resembles that of the *tarntsyr* ballads of later ages.

Duh Gwo-shyang follows Lu Wen-chau's metrical analysis and furthermore notes the similarity between the *Cherng shianq* pattern and that of the drum songs from Fenqyang (*Fenqyang huaguutsyr*).

Ju Shy-cheh, whose metrical analysis agrees with that presented in this paper, has demonstrated the similarity between the *Cherng shianq* pattern and ballad metres dating from the Nanbeeichaur (420-589), the Tarng (618-906) and the Song (960-1279).

Each stanza normally contains four end-rimes, in the first, the second, the third and the sixth verse. On the whole the rimes agree closely with the rime categories of Archaic Chinese.

The title of the ballad, *Cherng shianq*, has been taken from the opening verse of each of the three parts of the ballad. The meaning of this phrase, *Chiing cherng shianq*, which I translate as "Let me sing a working song!", has been variously interpreted. For a detailed discussion of the various interpretations see N. G. D. Malmqvist, "A note on the *Cherng shianq* ballad in the *Shyun Tzyy*", *Bulletin of the School of Oriental and African Studies*, 36/2, 1973.

In the following translation numbers within parentheses refer to a list of Chinese characters appended at the end of the article.

1

Let me sing a working song! The calamities of our time [stem from the fact that] the stupid and the dull wreck [the reputation of] worthy and good men. When the lord of men lacks worthy [ministers] he is like a blind man without a leader. How lost indeed!

The rimes: (1) *s'iang*; (2) *'iang*; (3) *liang*; (4) *t'iang*.

Phrase (5), *ru guu wu shiang*, 'he is like a blind man without a leader': Liang Chii-shyong refers to *Joulii* 23. 5b, phrase (6), *shianq guu*, and to Jenq Shyuan's comment, (7) *shianq wei fuu gong*. In his sub-commentary Jiah Gong-yann explains that the duty of the *fuu gong* was to support blind musicians.

2

Let me lay the foundation! Listen carefully to my words! His affaires will not be well ordered who is stupid and self-willed. If the lord's dislikes take the upper

hand and none of the ministers dares to remonstrate [the state] is bound to meet with disaster!

The second verse, (1) *shenn sheng ren*, violates the rime scheme. I follow Yu Yueh who reads (2) *ting jy* for *sheng ren*. With this emendation the riming becomes regular: (3) *kjæg*; (4) *l'jæg*; (5) *d'jæg*; (6) *tsæg*. Phrase (7) *juu jih gouu sheng* is by Yang Lianq paraphrased as follows: (8) *juu jih tsai jih, yow goou yuh sheng ren yee*, 'The lord on the one hand harbours suspicion and dislikes and on the other improperly wishes to subdue others'. I prefer to treat (9) *goou* as a conjunction, 'if'.

3

Discussing the faults of the ministers [I find that] they should revert to their proper duties [which should consist in] honouring the lord, safeguarding the state and promoting the worthy and the righteous. If they ward off remonstrances, gloss over wrongs and stupidly agree with their superior, the state is bound to face a calamity.

The rimes: (1) *kwá*; (2) *sia*; (3) *ngia*; (4) *g'wá*.

Phrase (5) *faan chyí shyh*: Wang Shian-chiann argues that *faan* means 'to turn away from', thus: 'they should turn away from their present activities'. My rendering follows the interpretation of Taur Horng-ching, *apud* Liang Chii-shyong.

4

What is meant by incompetence? When there is much selfishness in the state, partisans will gang together and delude their lord and their factions will expand. They will keep far from worthy men and stay close to slanderers. Loyal ministers will be checked in their careers and the power of the lord will shift.

The rimes: (1) *b'ia*; (2) *sjær*; (3) *sia*; (4) *dia*.

Jiang Yeou-gaw suggests inter-riming between the rime classes (5) *ge* and (6) *jy*. Luo Charngey and Jou Tzuu-mo note ten instances of such inter-riming in the rimed literature of Former Hann. For my rendering of (7) *pyi* I follow Liang Chii-shyong's suggestion that *pyi* is here used as an antonym of (8) *shyan*, 'worthy'. In phrase (9) *bih jou hwan juu* I follow Wang Niann-suen who equates *hwan* with (10) *ying*, 'to confuse, to delude'. For this see Bernhard Karlgren, *Loan Characters*, item 447. Yang Lianq glosses *hwan* as (11) *raw*, 'to surround', which also makes good sense.

5

What is meant by worthyness? To be clear over the relations between ruler and subject, to be able, above, to honour the lord and, below, to love the people. If the lord indeed is able to listen to them (sc. his worthy advisors) all under Heaven will be unified and [all men] within the seas will appear as [honoured] guests.

The rimes: (1) *g'ien*; (2) *d'jën*; (3) *mjën*; (4) *pjën*.

I follow Wang Niann-suen in reading (5) *shiah ay min* for *ay shiah min*.

6

The calamity of the ruler [stems from the fact that] slanderers come into prominence. Worthy and capable men flee and escape and the state will stumble. When the stupidity and dull wits [of the lord] are matched by the stupidity and dull wits [of his subordinates] the lord will become [a tyrant like] Jye.

The rimes: (1) *ngiat*; (2) *tât*; (3) *kîwât*; (4) *g'iat*.

The legendary tyrant Jye was the last ruler of the Shiah dynasty which was overthrown by the Shang.

7

The disaster of our time [stems from] the jealous treatment of worthy and capable men. When Fei Lian was charged with the government he employed [his son] Wuh Lai. They made mean the ambitions of their lord, enlarged his parks and gardens and raised high his towers.

The rimes: (1) *tsæg*; (2) *næg*; (3) *læg*; (4) *d'æg*.

Ju Shy-cheh suggests that also the fifth and sixth verses of this stanza rime: (5) *·iæg* and (6) *g'üäg*. Fei Lian and his son Wuh Lai served as councillors to Jow, the last ruler of the In dynasty. Lu Wen-chau notes that the Song *Tairjou* edition has (7) *gau chy' tair shieh*, a reading which violates both the metrical structure and the rime scheme.

8

King Wuü was enraged and raised his army at the fields of Muh. [King] Jow's soldiers changed their direction [and sided with Wuü], whereupon Chii surrendered. King Wuü considered him good, enfeoffed him in Song and [allowed him to] set up his ancestral temple [there].

The rimes: (1) *näg*; (2) *djäg*; (3) *g'äg*; (4) *tsäg*.

9

When the time declines slanderers flock around. Bii Gan was cut open and the prince of Ji was bound in fetters. King Wuü punished them (sc. the slanderers). Shanq of Leu summoned and led them (sc. the troops of King Wuü). The people of In cherished [the ruler of the new dynasty].

The rimes: (1) *swjær*; (2) *kjær*; (3) *ljær*; (4) *g'wer*.

Bii Gan suffered his cruel punishment for having dared to remonstrate against the tyrant Jow of In. The prince of Ji held the high office of *Taysky* under the In. Shanq of Leu is identified as Taygong Jiang Shang, who once served as the teacher of King Wen of Jou.

10

The calamity of our time [stems from] the hatred shown towards worthy officials. [Wuu] Tzyy-shiu was killed and Borlii Shi was banished. Duke Muh [of Chyn] employed him, whereupon his power could match that of the Five Hegemons. The offices of the Six Ministers were set up.

The rimes: (1) *g'wǎd*; (2) *dz'ǐəg*; (3) *sǐəg*; (4) *śia*.

Ju Shy-cheh suggests that this stanza follows the rime pattern *a b b a*. Jiang Yeou-gaw arbitrarily reads (5) *wuh shyan jyh* (Archaic *tiəg*) for (6) *wuh shyan shyh* and presumably accommodates the two middle rimes in the (7) *ge* class. The entire corpus of rimed literature of Former Hann contains one instance of a similar interriming (see Luo Charngey and Jou Tzuu-mo, *op. cit.*, page 157.)

The five hegemonies, or leaders of the feudal lords, were Duke Hwan of Chyi (685–643 B.C.), Duke Wen of Jinn (636–628 B.C.), King Juang of Chuu (613–591 B.C.), King Herliu of Wu (514–496 B.C.) and King Goujiann of Yueh (?–465 B.C.) Duke Muh of Chyn reigned in the years 659–620 B.C.

Wuu Tzyy-shiu was a man of Chuu. After his father had been unjustly killed by the King of Chuu, Wu Tzyy-shiu fled to Wu, where he for many years served King Herliu as a trusted councillor. As a result of intrigues at the court of King Fuchai, the successor of Herliu, Wu Tzyy-shiu was forced to commit suicide (See note to stanza 43).

Borlii Shi served as councillor to the ruler of the small vassal state of Yu. The refusal of the ruler to heed the advice of Borlii Shi led to the downfall of his state in 654 B.C. Borlii Shi eventually came to serve as councillor to Duke Muh of Chyn, whose might increased to the extent that he was able to establish the offices of six ministers at his court, thus usurping a Royal prerogative.

11

The stupidity of our time [stems from] the hatred shown towards great scholars. One violates [their teaching], rebuffs them and checks their careers. Confucius was detained. Jann Chyn was three times degraded. The way of Chuen Shen was cut short and the foundation was in the end destroyed.

The rimes: (1) *ngǐu*; (2) *ńǐu*; (3) *kǐu*; (4) *śǐu*.

Yang Lianq notes that phrase (5) *Koong Tzyy jiuh*, 'Confucius was detained', refers to the occasions when he was seized by men of Kuang, who mistook him for Yang Huu, the strong-willed rebel (cf *Luenyeu* 9. 6a), and when he found himself in difficult straits in the state of Chern (cf *Menq Tzyy*, Jinn shin, shiah). Jann Chyn is better known as Leou-shiah Huey, Huey of Leou-shiah, a worthy official of Luu, who was renowned for his integrity (cf *Luenyeu* 15.6b). Yang Lianq identifies Chuen Shen as Hwang Shie, prime minister of Chuu, who was enfeoffed as Chuen Shen Jiun, Lord of Chuen Shen, and who is said to have appointed Shyun Tzyy magistrate of Lanling. Heh Yih-hang argues that Shyun Tzyy here pleads his own cause, implying that the destruction of Hwang Shie meant that his own teaching suffered a setback. Lu Wen-chau declares that the passage is faulty and that it contains no reference to Hwang Shie. Liou Shy-pey (*Shyun Tzyy buujuh*) suggests that Chuen Shen should read (6) Luu Shen, whom he identifies as Duke Shi of Luu (658–625 B.C.), a contemporary of Leou-shiah Huey.

My rendering of the final verse follows Wang Niann-suen. Cf also Jang Herng 1962, page 367.

12

Let me examine the foundation! If the worthy one applies his mind [the sage ruler] Yau will appear before us even after ten thousand generations. But men of evil words will never cease plotting. In their dangerous, unjust and devious designing they will doubt this.

The rimes: (1) *kjæg*; (2) *sjæg*; (3) *ljæg*; (4) *ngjæg*.

In the first verse Yang Lianq equates (5) *muh* with (6) *chyr*, 'to order'. My own rendering follows the gloss (7) *muh char yee*, 'muh means "to examine"', which is found in *Fangyan* 12.2b.22.

The final verse of this stanza, (8) *tsyy jy yi*, has given rise to several different interpretations, of which Jang Herng 1962 (page 367) gives an excellent account. Yang Lianq paraphrases as follows: (9) *dang yi tsyy charn ren ching shean yee*, 'one should treat the devious and dangerous designing of these men of evil words with suspicion'. Wang Niann-suen takes *yi*, 'to doubt' in the sense of 'to fear' and paraphrases as follows: 'these men of evil words are indeed to be feared'. My own rendering follows the interpretations of Jong Tay, *apud* Jang Herng 1962, and Taur Horng-ching, *apud* Liang Chii-shyong.

13

The foundation must be expanded! A distinction must be made between the worthy and the incompetent. The way of King Wen and King Wu is the same as that of Fuh Shi. Those who follow that way will achieve good order, those who do not follow it will suffer disorder. What doubt can there be [about this]?

The rimes: (1) *šia*; (2) *b'ia*; (3) *xia*; (4) *gwia*.

14

Whenever one sings this working song, one discerns the methods and the precepts [of government]. For the ultimate of good rule we must return to [the ways of] the kings of later generations. [The teachings of] Shenn, Moh, Jih and Huey and of the hundred schools are indeed inauspicious!

The rimes: (1) *sjang*; (2) *piwang*; (3) *giwang*; (4) *dziang*.

In the *Syhbuh Beyyaw* edition the fourth verse reads (5) *faa Shenn Moh Jih Huey*, the first character, *faa*, having been inadvertently carried over from Yang Lianq's commentary. Yang Lianq identifies Shenn, Moh and Huey as Shenn Daw, Moh Tzyy and Huey Shy. He also suggests that Jih may refer either to Jih Jen, mentioned in the *Juang Tzyy*, or to Jih Liang, mentioned in the *Lieh Tzyy*.

On the final verse, (6) *cherng buh shyang*, Yang Lianq comments as follows: (7) *Syh tzyy jyi bae jia haw wei yih shuo, guh buw yong shin shyang ming jy*, 'These four philosophers and the hundred schools were fond of producing strange theories. Therefore there is no need to strive for a detailed understanding of them'. Yang Lianq also notes the possibility that (8) *shyang* is here used for (9) *shyang*, 'auspicious'. Wang Niann-suen suggests that (10) *buh shyang* equals (11) *buw shann*, 'not good'. Liang Chii-shyong prefers the reading (12) *buh shyang*, in the sense of 'incomplete'.

15

Good order restores unity. To cultivate it is auspicious. The gentleman holds on to it, his heart is as bound. The masses have seconds thoughts about it, men of evil words cast it away. Punishments indeed shall restrain them!

The rimes: (1) *·jët*; (2) *kjët*; (3) *kiet*; (4) *k'jët*.

The final verse, (5) *shyng shyh jye*, has been subjected to various interpretations. Yang Lianq paraphrases as follows: "The masses are incapable of restoring unity and men of

evil words even cast it away. They only *inquire into the outer appearance of order*, which means that they behave in an insulting and insolent manner.' Yang Lianq adds that *shyng* also may stand for (6) *shyng*, 'punishment': 'Lacking the power to influence others by their virtue, they only examine into punishments, which means that they are tyrannical and oppressive'. It is possible that (7) *jye* here is used in the well attested sense of 'to restrain, to control'. For this see Karlgren, *Glosses on the Book of Documents*, gloss 1962. Phrase (5) could perhaps be analysed as a subject-predicate clause, containing the resumptive demonstrative *shyh* and lacking an expected postverbal object, (8) *jy*, 'them'. My rendering of this verse is tentative.

16

Water is the ultimate of the level, its borders do not incline. One whose heart's design is like this resembles a sage. One who being worthy (?) possesses power, and, himself straight, is capable of straightening others is bound to form a triad with Heaven [and Earth].

The rimes: (1) *b'iěng*; (2) *k'iwěng*; (3) *ñiěñ*; (4) *śiäd*; (5) *ziäd*; (6) *t'ien*.

Jiang Yeou-gaw, who does not mark (4) and (5) as rimes, treats this sequence as an instance of inter-riming of the rime classes (7) *jen* and (8) *geng*. Ju Shy-cheh suggests that this sequence has the rime pattern *a a b c c b*.

Yang Lianq notes that phrase (9) *erl yeou shyh* lacks one character and adds (10) *yan jih der chyuan shyh, tzer duoh jii yi sherng, jie ren yongq yeh, gong yeh bih tsan tian yee*. This comment is partly based on *Shyun Tzyy* 3.6a, which says (11) *Guh jiuntzyy duoh jii tzer yii sherng, jie ren tzer yongq yeh*, 'Therefore when the gentlemen measures himself he employs a measuring line, while in his contacts with others he uses a *yeh*'. On this passage Yang Lianq comments as follows: '*Yeh* means a pulling-strap. 'To measure oneself' means 'to rectify oneself'. When the gentleman rectifies himself he uses measuring line and ink, when he receives others he pulls them along and causes them to come [his way]. This means that he rectifies and causes others to come along in a docile manner. Some say that *yeh* means (12) *yih*, 'oar', implying that [his leading others] is like making a boat move forward by means of oars. Harn Shyh-lang (Han Yuh) says that (12) *yih* means an instrument used for straightening bows and crossbows.' Heh Yih-harn suggests that phrase (9) should read (13) *ren erl yeou shyh*, an emendation which does not facilitate a correct interpretation of the passage. My own rendering, which is tentative, is based on the guess that the missing character is (14) *shyan*, 'worthy'.

17

In times when there is no [true] king worthy and good men will no longer appear. Cruel men [will feast on] grain-fed animals, while [only] husks are left for good men. Ritual and music will be extinguished, sages will go into hiding and the art of Master Moh will be practiced.

The rimes: (1) *giwang*; (2) *liang*; (3) *k'äng*; (4) *g'äng*. Ju Shy-cheh suggests that also the fifth and sixth verses rime: (5) *śiäk* and (6) *b'ük*.

Wang Yiin-jy, *apud* Wang Niann-suen, reads (7) *ren tzau kang*. Jiang Yeou-gaw has (8) *ren ren kang*, which seems the better reading.

The doctrines of Moh Tzyy were held in great contempt by Shyun Tzyy, who devotes a whole chapter of his work to repudiating Master Moh's objections to music.

The guiding lines of good order are ritual and punishments. If the gentleman cultivates [ritual and punishments] the hundred clans will live in peace. When [the ruler] has a clear understanding of virtue and carefully examines into punishments, the state will be well ordered and [all within] the four seas will live in peace.

The rimes: (1) *kieng*; (2) *g'ien*; (3) *nieng*; (4) *b'ien*.

Duh Gwo-shyang suggests that Shyun Tzyy here uses the term *der*, 'virtue' in the legalist sense of 'favour, gratification' (see "Jonggwo guoday you lii daw faa de sysheang biannchian", pages 208-209).

The purpose of good government is to place influence and wealth in the background. The gentleman should sincerely cultivate this [purpose] and cherish it for future good use. By firmly consolidating it and, again, by hiding it deep [in his heart] he shall be able to let his thoughts roam afar.

The rimes: (1) *tiag*; (2) *piäg*; (3) *d'ag*; (4) *siag*. Yang Lianq reads (5) *yow* for (6) *yeou* in the fifth verse.

The thoughts will then become refined: this is the flowering of one's purpose. If one cares for it well and unifies it, one's spirit will thereby become accomplished. When the essence [of one's thought] and the spirit blend one with the other, when they become unified and inseparable, one will have become a sage.

The rimes: (1) *tsieng*; (2) *giweng*; (3) *dieng*; (4) *niën*.

The word 'spirit' renders the Chinese word *shern*, which in most early schools of Chinese philosophy denotes either the spirits of the ancestors or the powers of nature. Burton Watson notes that Shyun Tzyy "defines it as 'that which is completely good and fully ordered', making it a quality of moral excellence." (B. Watson, *op. cit.* page 8.)

As to the way of good order, one considers it a virtue not to grow weary [in one's pursuit]. When the gentleman follows this way he will gain excellent results. Below, one thereby instructs one's sons and younger brothers, above, one thereby serves one's forefathers.

The rimes: (1) *d'ög*; (2) *lög*; (3) *xög*; (4) *k'ög*.

In the second verse we find an echo of the opening sentence in Shyun Tzyy's essay *Chiunn shyue*, 'Encouraging learning': "The gentleman says: 'Learning should never cease'".

In the fourth verse, (5) *jeau yii hao*, *yii* may equal (6) *erl*.

This stanza exhibits an exceptional prosodic structure in that the regular 4-4-3 structure of the last three segments has been substituted by a 6-5 structure.

The working song is now completed, its words have not stumbled. When the gentleman speaks these words, he will arrive with ease. He will honour the worthy and the good, and distinguish the bad and the evil.

The rimes: (1) *g'iat*; (2) *k'wāt*; (3) *d'āt*; (4) *ngiat*.

Yang Lianq notes that (5) *daw*, of the third verse, means 'to speak'. Wang Yiin-jy equates *daw* with (6) *shyng*, 'to put into practice'.

This stanza lacks three characters. Liang Chii-shyong suggests that the final three characters have been lost. In his reconstruction the paenultimate verse rimes, which is irregular. I suggest the following arrangement: (7) *tzong chyí shyán liang*, . . . , *biann iang nich*.

Let me sing a working song and tell of the sage kings. Yau and Shunn exalted worthy men and themselves yielded their positions. Sheu You and Shann Chyuan valued righteousness and slighted gain. Their conduct was brilliantly manifested.

The rimes: (1) *s'iang*; (2) *g'iwang*; (3) *n'iang*; (4) *m'äng*.

Sheu You, a recluse in remote antiquity, is said to have run away and washed his ears when Emperor Yau offered him his throne. Shann Chyuan went into hiding in a deep forest when Shunn wished to hand over the empire to him.

Yau yielded to a worthy man and made himself his subject. [Through his] overflowing benefits and universal love his virtue was equally bestowed on all. He distinguished and ordered high and low, created the ranks of noble and mean and made clear the distinction between lord and subject.

The rimes: (1) *g'ien*; (2) *m'ien*; (3) *k'wien*; (4) *d'ien*.

Yang Lianq paraphrases the second verse as follows: (5) *wey wann min chyau ming jiun*, *suoyii buh sy chyí tzyy*, 'For the sake of the numerous people he sought an enlightened ruler. This was the reason why he did not selfishly [select] his own son [as his successor]'. Ju Shi also indicates a *chiuhsheng* reading for (6) *wey*. My own rendering is based on the reading (7) *yii wei min*.

Yau handed over to a capable man and [his successor] Shunn accorded with the time. He exalted the worthy, extended his virtue and all under Heaven was well ordered. Although there be worthy sages, if they do not happen to accord with the time, who will know them?

The rimes: (1) *næg*; (2) *d'æg*; (3) *d'æg*; (4) *i'æg*.

Yang Lianq notes that Shyun Tzyy here laments his own lack of success.

Yau did not make a virtue [of his abdication] and Shunn did not decline [the offer]. [Yau] gave Shunn his two daughters in marriage and employed him with the affairs [of the state]. A great man, indeed, was Shunn. When he took up the south-facing position [of the ruler], all things were provided for.

The rimes: (1) *tək*; (2) *dziæg*; (3) *dʒ'æg*; (4) *b'æg*.

My rendering of the first verse follows the interpretation of Ju Shi.

Shunn handed over to Yeu and gave him all under Heaven. He exalted the virtuous, promoted the worthy and did not lose the proper order. Abroad he did not avoid his enemies, at home he did not lean on his intimates, associating only with worthy men.

The rimes: (1) *g'ɿwag*; (2) *g'æg*; (3) *dziæg*; (4) *dɿæg*.

Yang Lianq, who has misunderstood the second verse, paraphrases as follows: (5) *Shunn suoyi show Yeu yih yii tianshih jy guh yee*, 'That Shunn handed over to Yeu was also for the sake of all under Heaven.' In the third verse Yang Lianq equates (6) *der* with (7) *der*.

In the last verse Yang Lianq equates (8) *yeu* with (9) *yeu*. The same gloss is found twice in his commentary to the *Dah-liueh* chapter of the Shyun Tzyy, where (9) *yeu* has the sense of 'to be together with; to agree with; to concur with'. For this see Karlgren, *Loan Characters*, item 2159. Ju Shi, who here as elsewhere expands Yang Lianq's comments, paraphrases as follows: (10) *wei shyan jee tzer yeu jy yee*, 'only worthy men, with them he associated'.

Yau possessed virtue and laboured with mind and body. Without the use of shield and battle-axe the San Miao tribes submitted. He raised Shunn from the ditches and the fields, employed him with [the government of] all under Heaven and rested himself.

The rimes: (1) *lɿək*; (2) *tək*; (3) *b'ɿk*; (4) *sɿək*.

Duh Gwo-shyang notes that Shyun Tzyy in another section of his work which is devoted to the correction of popular misconceptions refutes the legend that Yau raised Shunn from among the common people and gave him the throne. Duh Gwo-shyang uses this fact as one of the arguments for his thesis that the *Cherng shianq* chapter belongs to the later writings of Shyun Tzyy.

My rendering of the first two verses follows the suggestions by Liou Shy-pey, who inverts the order of the two verses and leaves out *Yeu*: (5) *Yau yeou der, lau shin lih*. Wang Yiin-jy suggests the reading (6) *Yeu lau lih, Yau yeou der*.

When we got the Ruler of the Millet, the five grains prospered. When Kwei became music master [even] the birds and the beasts submitted. When Shieh became Master of the Multitude, the people knew filial piety and brotherly love and venerated those who possessed virtue.

The rimes: (1) *tsjak*; (2) *djak*; (3) *b'juk*; (4) *tak*.

One of the earliest references to the Ruler of the Millet is found in the *Yau dean* chapter of the Book of Documents: "The emperor said: K'i, the multitudinous people will presently starve, you shall be Ruler of the Millet, sow those hundred cereals" (Bernhard Karlgren, *The Book of Documents*, page 7).

In the same chapter emperor Shunn addresses Kwei: "The emperor said: K'uei, I charge you to be Director of Music, to teach the descendant sons, (to be) straight and yet mild, large-minded and yet careful, firm and yet not tyrannical, great and yet not arrogant. Poetry expresses the mind, the song is a chanting of words, the notes depend upon the chanting, the pitch-pipes harmonize the notes. (When) the eight (kinds of) sounds (sc. those of the eight categories of instruments) can be harmonized and not encroach upon each other, Spirits and men will be brought into harmony." (Karlgren, *ibid.*)

The emperor's instruction to Shieh reads as follows: "Sie, the hundred families are not affectionate, the five classes (sc. fathers, mothers, elder and younger brothers, sons) are not compliant, you shall be Master of the Multitude, and respectfully propagate the five instructions (sc. that they should be just, loving, friendly, respectful and filial respectively), they depend upon largemindedness." (Karlgren, *ibid.*)

30

Yeu had merit in that he repressed the flood, eliminated what was harmful to the people and expelled [the rebel] Gong Gong. In the north he opened up the nine rivers, let the twelve islets communicate and made the three streams penetrate.

The rimes: (1) *kung*; (2) *g'ung*; (3) *kung*; (4) *kung*.

Yeu, who according to the legends served as minister under Emperor Shunn, was charged with the control of the severe floods which had threatened the Empire since the final years of Emperor Yau's reign. After having completed his herculean task he was offered the throne and founded the great dynasty of Shiah. An account of his victorious labour is given in the chapter *Yeu gong* of The Book of Documents.

Liou Shy-pey notes, in his *Shyun Tzyy jiauwuu*, that the *Yuhhae* (jiuann 125) quotes this stanza, reading (5) *tih Gong Gong* for (6) *juu Gong Gong*, a reading which Liou considers the better.

31

Yeu spread out the land and gave peace to all under Heaven. He himself took part in the hard labour as one among the people. He obtained Yih, Gau Taur, Herng Ger and Jyr Cherng, who served as his assistants.

The rimes: (1) *t'ag*; (2) *g'ag*; (3) *k'ag*; (4) *b'iwag*.

Yang Liang, who notes that he has never heard of Herng Ger and Jyr Cherng, quotes the Tang scholar Han Yuh as follows: (5) *Tsy luenn Yih Gau Taur jy gong. Herng erl buu shunn lii jee ger jy, jyr jee cherng jy*, 'Here [the author] discusses the merits of Yih and Gau Taur: those who acted unjustly and did not follow the right principles, them [they] transformed. Those who were straight, them [they] made accomplished'.

Lu Wen-chau identifies the four assistants with (6) Taur, Huah Yih, Jen Kuei and Herng Ger, who are listed as Yeu's assistants in the *Leushyh Chuenchiou*, 22.8a.

The final verse is truncated. Liang Chii-chau, *apud* Liang Chii-shyong, suggests the reading (7) *wei jy fuu*.

Shieh, who was Shyuan Wang, begot Jau Ming. He lived in Jyy-shyr but moved to Shang. After fourteen generations Tian Yih appeared. He became Cherng Tang.

The rimes: (1) *gǝwang*; (2) *mǝǎng*; (3) *ǝǝang*; (4) *t'ǎng*.

Shieh, who served as Master of the Multitude under Emperor Shunn, was enfeoffed in Shang. His descendant Tian Yih overthrew Jye, the last tyrant of the Shiah dynasty and founded the Shang.

Tian Yih, who was Tang, was proper in word and action. He yielded his post to Biann Swei and Mou Guang. . . . Since he followed in the path of the worthy sages of the past, the foundation was bound to expand.

The rimes: (1) *t'ǎng*; (2) *tǎng*; (3) *kwǎng*; (4) *ǝǝang*.

Yu Yueh suggests that (5) *jeu* in the third verse equals (6) *yeu*, 'and'.

Four characters are missing from this stanza.

I wish to make a statement. . . . The time confuses evil and good and fails to bring order to this. [The ruler] hides his faults and harasses worthy men. He constantly allows himself to be led by treacherous deceit. Rarely does one [in these circumstances] avoid disaster!

The rimes: (1) *dǝǝǝg*; (2) *d'ǝǝg*; (3) *tsǝg*.

One three-character clause is missing. Hwu Yuan-yi, *apud* Liang Chii-shyong, suggests that the missing characters are (4) *chiing cherng shianq*, which would clearly violate the riming.

Liang Chii-shyong reads (5) *yiin guoh* for (6) *yiin huey*. I prefer to treat (7) *huey* (Archaic *ǝǝwǝr*) as a loan for (8) *wei* (Archaic *gǝwǝr*), 'fault'.

The *Syhbuh Beyyaw* edition has (9) *liang yong jian jah* for (10) *liang you jian jah* which is found in the *Tairjou* edition of the *Syhbuh tsongkan*.

Distress and difficulties! Rebellion creates them! The wisdom of the sages is not used and fools are allowed to plot. The chariot in front has already overturned and yet those in the rear do not understand to change [their course]. When will understanding come?

The rimes: (1) *tsǝg*; ((2)) *ǝǝǝg*; (3) *mǝǝǝg*; (4) *dǝǝǝg*.

Yang Lianq, who has completely misconstrued the first two verses, reads (5) *huann nann tzai!* *Faan wei shian shenq* and paraphrases the latter clause as (6) *faan shian shenq jy suoo wei*, 'they revert the actions of the former sages'. Lu Wen-chau objects to Yang Lianq's interpretation, but offers no solution of his own. Jiang Yeou-gaw reads (7) *faan wei you*. Wang Niann-suen reads (8) *faan wei jy*, a reading which suits the rime pattern and which I follow in my rendering. Liou Shy-pey (*Shyun Tzyy buujuh*) offers an extremely farfetched interpretation of the first two verses: (9) *tzai* is glossed as (10) *shyy*, 'beginning',

thus: 'the origin of disorder'. (11) *faan wei shian* is treated as (12) *faan wey shian*, which Liou paraphrases as (13) *faan tseh jahwey wei shian*, 'to revert deceit and falsehood into the prime position'.

In the final verse I follow Liang Chii-shyong in reading (14) *gyue her shy* for (15) *her gyue shy*.

36

[They] do not understand, [they] do not know of the suffering! [They] go astray, lose [their] direction and cause high and low to change places. Loyal men do not reach to the lord: he shuts his ears and eyes, bars his gates and doors.

The rimes: (1) *ngág*; (2) *k'ág*; (3) *g'ág*; (4) *g'ág*.

Lu Wen-chau notes that the Yuan edition at his disposal has (5) *jong* for (6) *jong*. So also the *Tairjou* edition of the *Syhbuh tsongkan*.

37

The gates and the doors are barred [which gives rise to] a great confusion. The dark night of confusion and disorder will never end! Right and wrong are interchanged, partisans gang together, cheat their lord and hate those who are correct and upright.

The rimes: (1) *sək*; (2) *g'wək*; (3) *g'jək*; (4) *d'jək*.

Yang Lianq glosses (5) *moh*, in the third verse, as (6) *ming moh*, 'dark and desolate'. Karlgren, *Loan Characters*, item 1098, suggests that *moh* here retains its basic meaning of 'night'.

38

Those who are correct and upright are hated. The hearts [of evil men] know no limits! [They are] depraved, unjust, perverse and devious and lose the right road. [But] one must not find faults with others and think highly of oneself. How could anyone be without irregularities [in thought and action]?

The rimes: (1) *ág*; (2) *d'ág*; (3) *d'ág*; (4) *kág*.

The *Syhbuh tsongkan* edition and the text followed by Ju Shi has (5) *jenq shyh wuh* for (6) *jenq jyr wuh*. Ju Shi paraphrases as follows: "As they hate those who are correct, their hearts do not possess [the correct] standards of measurement and they do not know [the distinction between] the long and the short (sc. right and wrong). The road that they follow cannot be but crooked and perverse. [But] surely one must not find faults with others and think highly of oneself! It is obviously so that success and failure in any undertaking must have an underlying cause. It is necessary to examine oneself!" Ju Shi apparently follows the reading *duoh* (Archaic *d'ák*) for (7) *duh* (Archaic *d'ág*).

I treat the first four characters of the third verse as coordinated predicative forms. Yang Lianq notes that (8) *bih* (Archaic *b'jék*) is a loan for (9) *pih* (Archaic *p'jék*). Liang Chii-shyong suggests that (10) *hwei* (Archaic *g'wər*) is a loan for (11) *wei* (Archaic *giwər*).

The final verse of this stanza has given rise to widely diverging interpretations. Yang Lianq glosses (12) *guh* as (13) *shyh*, 'matter'. Elsewhere (*Shyun Tzyy* 7.13b) Yang Lianq glosses (12) as (14) *shyh biann*, 'incident; irregularity'. The following rendering of Yang Lianq's paraphrase is tentative: "*Guh* means *shyh* ('irregularity'). One must not find faults in others and think highly of oneself. How could oneself be entirely without irregularities [in one's thought and action]? One does oneself have irregularities [in thought and action]"

without knowing that they constitute transgressions. Some say that the (15) *dwu* ('alone') of the final verse is superfluous." Liang Chii-shyong contents himself with quoting Yang Lianq's commentary. He also refers to the Japanese scholar Inokai Hikohiro who equates (12) *guh* with (16) *gu*, 'crime, guilt'. Thus: 'How could they be without guilt!'

39

If they do not take warning, they are bound eventually to repeat [their faults]. Malign and obstinate, they continue their faults and are unwilling to repent. Men of evil words come forward in great numbers and make contradictory statements, [thus] developing deception and evil.

The rimes: (1) *keg*; (2) *güq*; (3) *xmwæg*; (4) *t'næg* (or *t'næk*).

Yang Lianq reads (5) *how bih yeou henn*, as the second verse. Lu Wen-chau reads (6) *how bih yeou* and suggests that *yeou* is used for (7) *yow*, 'to repeat'. Wang Niann-suen suggests that (8) *henn* is a loan for (9) *henn*, 'malign' and that (10) *how* is a scribe's error for (11) *fuh* (Archaic *b'ïdk*), here used as a loan for (12) *bih* (Archaic *b'ïæk*), 'obstinate'. In corroboration he adduces the following passage from the section on posthumous names in the (13) *Yih Jou shu* (6.22b): (14) *bih henn suey guoh iue tsyh*, 'to one who is obstinate and disobedient and who continues his faults is given the posthumous name Tsyh'. Wang Niann-suen also suggests that in the final verse (15) *tay* (Archaic *t'næg*) is a loan for (16) *teh* (Archaic *t'næk*), 'evil'. For this see Karlgren, *Loan Characters*, item 1592.

40

As to the evils of men, [the ruler] does not know to take precautions. [They] quarrel over [the ruler's] affection, envie the worthy and hate and resent one another. [They] are jealous of those who have gained merit and destroy the worthy. Factions gather below and the truth will be kept from the lord.

The rimes: (1) *t'næg* (or *t'næk*); (2) *b'ïæg*; (3) *g'ïæg*; (4) *nïæk*.

I follow Yang Lianq who suggests that (5) *ru* of the second verse should read (6) *jy*, 'to know'. Wang Niann-suen suggests the reading (7) *shiang wuh jih* for (8) *lih wuh jih*. Ju Shi paraphrases as follows: (9) *yii wuh jih shyan jee wei jii lih yee*, 'they consider [the ruler's] hatred for worthy men their own profit'.

41

When the lord suffers obstruction and concealment he loses the assistance [of worthy councillors and also his own] grasp [of the affairs of the state]. He employs a men of evil words, whom he cannot control. As a result of the difficulties created by Shwu-gong Jaang-fuu, King Lih had to flee to Jyh.

The rimes: (1) *pïad*; (2) *ïïad*; (3) *ïïad*; (4) *d'ïad*.

Yang Lianq notes the variant reading (5) *Guo gong Jaang-fuu*, 'Jaang-fuu, duke of Guo', whom Lu Wen-chau identifies as (6) *Gwo gong Jaang-fuu*, mentioned in the *Leushyh Chuenchiou* 2.82. Ju Shi notes that Gwo gong Jaang-fuu was a minister of King Lih of Jou and that no details are known of the difficulties which he created. He adds that King Lih acted contrary to the Way, that he employed petty men in his service and that he eventually was expelled by the people of his state.

The metrical structure of the second part of this stanza has been disturbed.

The reasons why King Iou and King Lih were destroyed were that they refused to heed admonishments and remonstrances and harmed their loyal subjects. Alas, I am surely not the only one who did not meet with success, living in a troubled time!

The rimes: (1) *liad*; (2) *b'wad*; (3) *g'ad*; (4) *siad*.

Iou, the last ruler of Western Jou, was assassinated in 771 B.C.

If his words are not followed, who wishes to offer his loyalty in response [to his lord], he fears that he will meet with the evil fate of [Wuu] Tzyy-shiu. Tzyy-shiu went forward and remonstrated in vain, whereupon he cut his throat with the sword [which was called] *dwuluh* and was thrown into the river.

The rimes: (1) *tiōng*; (2) *dz'jūng*; (3) *xjūng*; (4) *kūng*.

I follow Ju Shi and Wang Niann-suen in reading (5) *yuh duey jong* for (6) *yuh jong duey*. My rendering of the first verse follows Karlgren, *Loan Characters*, item 1725.

In this stanza Shyun Tzyy returns to the unhappy fate of Wu Tzyy-shiu, who is mentioned in stanza 10. Wu Tzyy-shiu, who had faithfully served King Herliu of Wu (514–496 B.C.) had as a result of court intrigues attracted the anger of Herliu's son and successor Fuchai. According to early historical sources King Fuchai presented Wu Tzyy-shiu with a sword, which was called (7) *jwuliu* (Archaic *i'juk-gliu*) and commanded him to commit suicide. When Wu Tzyy-shiu had cut his throat, King Fuchai had his body placed in a wine bag made from horse hide and thrown into the river. Most commentators follow Yang Lianq in identifying *dwuluh* (Archaic *d'uk-luk*) with *jwuliu* (Archaic *i'juk-gliu*).

Yang Lianq's commentary contains the following passage: (8) "In the *Gwoyeu* [the great officer] Lii Ger says: 'When the birds and beasts are developing and the fishes are breeding the game warden in charge of the waters prohibits the use of rabbit nets and *guah luh* nets (phrase (9) *jinn jiu guah luh* will be further discussed below)'. This must mean that Wu Tzyy-shiu after having cut his throat was placed in a net and thrown into the river. [The Hann commentator] Jiah Kwei says that (10) *guah luh* means a small net." Lu Wen-chau, who notes that Yang Lianq already has identified *dwuluh* as *jwuliu*, suggests that this passage is a later addition to Yang Lianq's text. Lu Wen-chau also refers to Wei Jau's commentary to the *Gwoyeu* (4.10a–b), which states that (11) *jiu* should read (12) *juh* (Archaic *i'ju*), 'net'. This character, says Lu Wen-chau, has been corrupted into (13) *guah*. Instead of the phrase (9) *jinn jiu guah luh*, which occurs in the passage quoted from Yang Lianq's commentary, Lu Wen-chau therefore reads (14) *jinn juh luh* (Archaic *i'ju-luk*). Hwang Pei-lieh (*Gwoyeu jarjih* 7b) notes that "an old pronunciation gloss by a Tang scholar" indicates that (15) *juhluh* should be pronounced as *dwuluh* (Archaic *d'uk-luk*).

Heh Yih-harnq notes that *dwuluh* also means 'wine vessel' and suggests that the body of Wu Tzyy-shiu was placed in a *dwuluh* bag and thrown into the river. *Gwoyeu* 19.5a gives the following account: (16) *nae shyi cheu Shen-shiu jy shy shenq yii chy-yi erl tour jy iu jiang*, 'And so [the king] ordered the body of Shen-shiu to be fetched, whereupon he had it placed in a wine container and thrown into the river'.

Wang Niann-suen suggests that the mistaken notion that *dwuluh* means 'net' results from a failure to appreciate that phrase (17) *jiing erl dwuluh* should read (18) *jiing yii dwuluh*.

We observe the events of the past in order that we ourselves may take warning. We may also therefrom learn how to bring order to confusion and how to right wrongs. I have committed my thoughts to this working song, to serve as instructive examples.

The rimes: (1) *dz'jəg*; (2) *kəg*; (3) *śjək*; (4) *·jəg*.

I treat (5) *chyr luann shyh fei* as two coordinated verb-object expressions. The phrase may equally well be analysed into a juxtaposition of two coordinated nominal expressions: *jyh luann shyh fei*, 'order and disorder, right and wrong'.

Let me sing a working song and tell of the methods of government! There are five principles to be upheld by the lord, which may be presented in a concise and clear manner. If the lord attentively guards these [principles], those below will all be well adjusted and correct and the state will flourish.

The rimes: (1) *sjang*; (2) *piwang*; (3) *mjang*; (4) *i'jang*.

Yang Lianq says: "Discussing the way to be practiced by the ruler, there are the following five concise and clear precepts, namely [the principle concerning], firstly, the duties of ministers and subordinates (stanza 46), secondly, the clear understanding of the laws of the lord (stanza 48), thirdly, the correspondence between punishments and the published laws (stanza 50), fourthly, the regulation of speech (stanza 53) and, fifthly, the sharing of profit (stanza 54)."

I suggest that (5) *luenn* is here used for (6) *luen*, 'principle'.

Duh Gwo-shyang (*Shian Chyn ju tzyy de ruohgan yanjung*, page 82) suggests that (7) *jiun luen* refers to the five categories of rulers which are mentioned in the *Wang jyh* section of the *Shyun Tzyy* (5.12b): "A king, a dictator, a ruler who dwells in safety, one who faces peril, or one who faces destruction". (Burton Watson, *op. cit.* page 55). Duh Gwo-shyang's interpretation, which forces him to equate (8) *shoou* with (9) *chyau*, 'to seek', is not convincing.

In the execution of their duties ministers and subordinates must not indulge in leisure and eating. If they occupy themselves with essentials and practice frugality, the resources [of the state] will be unlimited. In handling affairs they must listen to their lord and should not be allowed to order one another about. [In this way] the strength of the people will be unified.

The rimes: (1) *i'jek*; (2) *d'jek*; (3) *g'jek*; (4) *li'jek*.

When [each man] stays with his duties, there will a sufficiency of clothing and food. The ample and the mean should be graded, ranks and distinctions should be clearly manifested. As regards profit, one should look towards the lord: no one should be allowed to take profit to himself or to give it away to others. Who would then strive for private gain?

The rimes: (1) *i'ək*; (2) *d'ək*; (3) *b'ük*; (4) *tək*.

I follow Yang Lianq, who equates (5) *ang* (Archaic *ngāng*) with (6) *yeang* (Archaic *ngiāng*), to look up'. Wang Yiin-jy reads (7) *lih wei ang shanq* for (8) *lih wanq ang shanq*. Liou Shy-pei (*Shyun Tzyy jiaubuu*) reads (9) *der*, 'virtue' for (10) *der*, and refers to *Harn Fei Tzyy* 2.17a, phrase (11) *buh shyi ren chern sy chyí der*.

48

When the laws of the lord are clearly understood, these principles will remain constant. When the proper model has been set up, the people will know their direction. When there are fixed rules for promotion and demotion and when no one will obtain his status, whether noble or mean, [except by these rules], who will then seek private access to the king?

The rimes: (1) *mǎng*; (2) *dǎng*; (3) *pǎwang*; (V) *gǎwang*.

Yang Lianq takes (5) *luenn* as (6) *yanluenn*. I prefer to treat *luenn* as a loan for (7) *luen*.

49

When the laws of the lord serve as models, [the people] will not do what is forbidden. No one will fail to enjoy the teaching [of the lord] and names will remain fixed. Those who cultivate this [teaching] will receive glory, those who depart from it will be shamed. Who will then take others [than his lord] as his teacher?

The rimes: (1) *ngia*; (2) *gwia*; (3) *dia*; (4) *t'á*.

My rendering of the first two verses is tentative. Ju Shi paraphrases the first two verses as follows: (5) *jiun jee min jy faa yi*. *Dang tzyh jinn jyy buh wei eh*, 'The lord is a model for his people. He should set up prohibitions for himself and refrain from doing evil'. Yu Yueh, whose comments are quoted in extenso by Wang Shian-chiann, suggests the reading (6) *jiun faa er* and paraphrases as follows: "If the ruler's laws are oblique (i.e. deviating from the correct norm) they should be prohibited and not acted upon". Liang Chii-shyong paraphrases the second verse as follows: (7) *faa jy suoo jinn, tzer min buh wei yee*, 'The people will not do what is prohibited by the law'. Duh Gwo-shyang (*Shian Chyn ju tzyy de ruohgan yanjiow*, pages 83–84) suggests that (8) *jiun faa yi* should read (9) *jiun faa yih*, 'if the ruler's laws are righteous'. He also suggests that (10) *jinn buh wei* echoes the following statement from the *Jiun tzyy* section of the *Shyun Tzyy*: (11) *moh gaan fann dah shanq jy jinn*, which he emendates into (12) *moh gaan fann shanq jy dah jinn*, 'No one dares to violate the great prohibitions of the lord'. (Duh Gwo-shyang's emendation, which follows a suggestion by Yu Yueh, is unnecessary. Liou Shy-pei (*Shyun Tzyy jiaubuu*) suggests the reading *moh gaan fann tay shanq jy jinn*, which makes perfect sense.) Jiang Yeou-gaw suggests that the final verse should read (13) *Shwu shy ta*.

50

When punishments correspond to what is set forth [in the laws], [the people] will stay within their bonds. Those below must not be allowed to apply [the laws] and will therefore hold private schools [of law] in contempt. When there are fixed statutes for crimes and transgressions, and when no one may vary [the punishments at will], the authority [of the lord] will be undivided.

The rimes: (1) *d'ien*; (2) *ngien*=(3) *ngien*; (4) *mwən*; (5) *piwən*.

Yang Lianq paraphrases the first two verses as follows: (6) *dang tzuey jy faa shy chern, tzer geh shoou chyí fen shiann*, 'When laws which correspond to the crimes have been promulgated and set forth, each person will stay within his allotted limits'.

Wang Niann-suen suggests that (7) *chern* here means (8) *daw*, 'the way': 'When punishments correspond to the Way'. Yu Shiing-wu, *apud* Jang Herng 1962, objects to Wang Niann-suen's interpretation and suggests that phrase (9) *cheng chern* contains two coordinated expressions and paraphrases as follows: (10) *shyng jy suoo cheng yeu chyí suoo lieh yee*, 'what is declared and what is set forth in the punishments', an interpretation which I fail to grasp.

Taur Horng-chinq, *apud* Liang Chii-shyong, reads (11) *tzuey guoh yeou liuh* for (12) *tzuey huoh yeou liuh*.

51

Let me explain the foundation and make manifest the good fortune contained therein. When the ruler esteems discussions and deliberations, he is bound to be capable of good planning. When the five methods of court investigation are cultivated and regulated, and when none [of the officials] fails to attend to his duties, the authority of the ruler will be upheld.

The rimes: (1) *k'æg*; (2) *g'æg*; (3) *m'üg*; (4) *d'æg*.

I follow Yu Yueh in reversing the order of the first two rimes of this stanza.

Yang Lianq suggests that (5) *wuu ting* refers to the five methods of court investigation, according to which the judge observes the speech, the facial expression, the breathing, the way of listening and the way of looking of the accused.

The *Syhbuk Tsongkan* edition has (6) *shyunling*, 'regulated in an orderly fashion', for (7) *shiou ling*.

Wang Niann-suen reads (8) *moh buh líi jí* for (9) *moh buh líi shiuh*, and refers to the *Eelyea* gloss (10) *jí shyh yee*, 'jí means 'matter''.

The final verse, (11) *juu jyr chyr*, has given rise to a number of diverging interpretations. Yang Lianq paraphrases as follows: (12) *juu tzyh jyr chyr tsyy daw, buh shyh chyuan guei iu shiah*, 'the lord himself upholds this way and does not allow his authority to shift to his subordinates', an interpretation followed by Ju Shi. Wang Niann-suen reads (13) *shwu juu chyr*: "(When each of the hundred officials without fail attends to his duties), who would then play a leading role in upholding the authority?" Taur Horng-chinq, *apud* Liang Chii-shyong, reads (14) *juu shyh chyr*, which reading I follow.

52

The correct procedure of a court investigation aims at clarifying the true circumstances [of the case]. [Only after] a clear-sighted and attentive examination of all aspects of the case one offers rewards and metes out punishments. Illustrious men will then be bound to gain [success] and those who have withdrawn from the world will return to prominence. The people will thereby revert to sincerity.

The rimes: (1) *kieng*; (2) *ts'jěng*; (3) *g'ieng*; (4) *djěng*.

Yang Lianq notes that (2) *chieng* here stands for (5) *chyng*, 'true circumstance'.

When speech is regulated by law, the true circumstances may be investigated. Truth and falsehood may thereby be distinguished and rewards and punishments will not be arbitrary. When the people do not cheat their superior and when all speak the truth, [everything] will be clear as the sun.

The rimes: (1) *tsiet*; (2) *ā'jēt*; (3) *pjēt*; (4) *njēt*.

When the lord allows all to share in the profit [of the state], those who have withdrawn from the world will come from afar. *When the laws which people eye are not the correct laws, they eye them without [really] seeing them.* When the [power of] ears and eyes has been so splendidly displayed, and when officials respect laws and ordinances, no one will dare to behave in an unrestrained fashion.

The rimes: (1) *lijēd*; (2) *ījēd*; (3) *djēr*; (4) *īsjēr*.

My rendering of the italicized part of this stanza is tentative. This enigmatic passage, (5) *guan faa buh faa, jiann buu shyh*, has been variously interpreted. My own rendering follows Yang Lianq. Heh Yih-harng, followed by Wang Niann-suen, Liang Chii-shyong and Duh Gwo-shyang, paraphrases as follows: (6) *guan faa iu faa buh jyi jy dih, jiann wuh iu shyh buu daw jy shiang*, 'One will be able to observe laws in territories to which laws have not [previously] penetrated and able to see things in districts which have [hitherto] been hidden from inspection'.

Yang Lianq seems to interpret (7) *yiin yewan* as a compound expression: 'those who have withdrawn from the world and those who live far away'.

Duh Gwo-shyang, who suggests that Shyun Tzyy here expresses a legalist concept, refers to the *Jiun daw* section of the *Shyun Tzyy* (8.5a): (8) *Tian tzyy buu shyh erl jiann, buh ting erl tsong, buu liuh erl jy, buu donq erl gong. Kuayran dwu tzuoh erl tianshiah tsornq jy ru yih tii, ry syh jy jy tsornq shin*, 'The Son of Heaven perceives without seeing, hears without listening, knows without thinking, achieves without moving. He sits alone and all under Heaven follow him like one body, like the four limbs following one mind.'

When the doctrine of the lord has been issued, the actions [of the people] will be regulated by statutes. The officials should carefully transmit it (sc. the doctrine) and allow no dispersion and confusion. When those below have no request for private gain, and when each one relies on his allotted share, artfulness and ineptitude will have been dispensed with.

The rimes: (1) *ī'jwāt*; (2) *bljwāt*; (3) *kwāt*; (4) *ījwāt*.

Yang Lianq reads (5) *pi guu* (Archaic *p'ia kwāt*) for (6) *pi guu*.

Ju Shi, followed by Wang Niann-suen and Lu Wen-chau, notes that one character is missing in phrase (7) *geh yii yi* and suggests the reading (8) *geh yii suoo yi*.

The ministers should attentively cultivate [these principles, but] the lord [himself] should effect any changes [that may be called for]. Impartial examination and

good thinking [will guarantee] that these principles not be brought into confusion. If all under Heaven be governed by these rules, later ages will take them as models and they will become a legal code.

The rimes: (1) *plian*; (2) *luin*; (3) *kuin*.

The first verse is irregular in that it does not rime. Wang Niann-suen suggests (4) *shyun* (Archaic *dzjwən*) for (5) *shiou*: 'the ministers should attentively follow [these rules]'. Ju Shy-cheh suggests that (5) *shiou* originally read (6) *shiou*, which he considers a scribe's error for (7) *kaan* (Archaic *k'ân*), 'straightforward': 'the ministers should be attentive and straight-forward'.

Ju Shi suggests that (8) *shann sy*, 'good thinking' may be a mistake for (9) *shann eh*, 'good and evil'.

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- 1 1 相 2 殃 3 良 4 俵 5 如賢無相 6 相聲 7 相謂扶
工
- 2 1 慎聖人 2 聽之 3 基 4 之 5 治 6 災 7 主忌苟勝
8 主既猜忌又苟欲勝人也 9 苟
- 3 1 過 2 施 3 義 4 禍 5 反其施
- 4 1 罪 2 私 3 施 4 移 5 歌 6 脂 7 罪 8 賢 9 叱
周還主 10 營 11 純
- 5 1 賢 2 臣 3 民 4 宥 5 下愛民
- 6 1 擊 2 達 3 愛 4 桀
- 7 1 哭 2 能 3 來 4 臺 5 意 6 園 7 高其臺榭
- 8 1 志 2 野 3 下 4 祖
- 9 1 衰 2 歸 3 累 4 懷
- 10 1 禍 2 士 3 徙 4 施 5 惡賢智 6 惡賢士 7 歌
- 11 1 惡 2 儒 3 拘 4 輸 5 孔子拘 6 魯申
- 12 1 基 2 思 3 之 4 疑 5 救 6 治 7 救察也 8 此之
疑 9 當疑此讒人傾險也
- 13 1 施 2 罪 3 戲 4 為
- 14 1 相 2 方 3 王 4 詳 5 法慎墨李惠 6 誠不詳 7 四
子及百家好為異說故不用心詳明之 8 詳 9 祥 10 不祥 11
不善 12 不詳
- 15 1 一 2 言 3 結 4 詰 5 形異詰 6 刑 7 詰 8 之
- 16 1 平 2 傾 3 人 4 執 5 世 6 天 7 真 8 耕 9 而
有執 10 言既得權執則度己以繩接人用世功業必參天也 11 故
君子度己則以繩接人則用世 12 世 13 人而有執 14 賢
- 17 1 王 2 良 3 糠 4 行 5 息 6 伏 7 仁糟糠 8 仁人
糠
- 18 1 經 2 刑 3 寧 4 平
- 19 1 志 2 富 3 待 4 思 5 又 6 有

20 1 精 2 榮 3 成 4 人
 21 1 道 2 老 3 好 4 考 5 佼以好 6 而
 22 1 竭 2 蹙 3 遠 4 孽 5 道 6 行 7 宗其賢良,〇〇〇
 辨殃孽
 23 1 相 2 王 3 讓 4 明
 24 1 賢 2 明 3 均 4 臣 5 為萬民求明君所以不私其子
 6 為 7 以為民
 25 1 能 2 時 3 治 4 之
 26 1 德 2 辭 3 事 4 備
 27 1 禹 2 下 3 序 4 予 5 舜以授禹亦以天下之故也 6
 得 7 德 8 予 9 與 10 惟賢者則予之也
 28 1 力 2 德 3 服 4 息 5 堯有德,勞心力 6 禹勞力,堯有
 德
 29 1 稷 2 殖 3 服 4 德
 30 1 功 2 鴻 3 工 4 江 5 邀共工 6 逐共工
 31 1 土 2 下 3 苦 4 輔 5 此論益皋陶之功橫而不順理者
 羊之直者成之也 6 陶化益,真窺,橫羊 7 為之輔
 32 1 王 2 明 3 商 4 湯
 33 1 湯 2 當 3 光 4 張 5 舉 6 與
 34 1 辭 2 治 3 災 4 請成相 5 隱遇 6 隱諱 7 諱 8
 達 9 良用姦詐 10 良由姦詐
 35 1 哉 2 之 3 謀 4 時 5 患難哉,阪為先聖 6 反先聖之
 所為 7 阪為尤 8 阪為之 9 哉 10 始 11 阪為先 12 反偽
 先 13 反側詐偽為先 14 覺何時
 36 1 悟 2 苦 3 下 4 戶 5 忠 6 中
 37 1 塞 2 惡 3 極 4 直 5 莫 6 冥莫
 38 1 惡 2 度 3 途 4 故 5 正是惡 6 正直惡 7 度 8
 辟 9 僻 10 回 11 達 12 故 13 事 14 事變 15 獨 16 事

- 39 1 戒 2 又 3 悔 4 態 5 後必有恨 6 後必有 7 又
8 恨 9 恨 10 後 11 復 12 援 13 逸周書 14 恨恨遂過曰刺
15 態 16 慝
- 40 1 態 2 備 3 忌 4 匿 5 如 6 知 7 相惡忌 8 利惡
忌 9 以惡忌賢者為己利也
- 41 1 敵 2 執 3 制 4 肅 5 郭公長父 6 虢公長父
- 42 1 厲 2 敗 3 害 4 世
- 43 1 哀 2 從 3 凶 4 江 5 欲對哀 6 欲哀對 7 厲鏹
8 國語里革曰鳥獸戍水蟲孕水虞於是禁置罝罝此當是自剄之後
盛以罝罝棄之江也賈逵云罝罝小罝也 9 禁置罝罝 10 罝罝
11 置 12 罝 13 罝 14 禁罝罝 15 罝罝 16 乃使取子胥之尸盛
以鴛鴦而投之於江 17 剄而獨虎 18 剄以獨虎
- 44 1 事 2 戒 3 識 4 意 5 治亂是非
- 45 1 相 2 方 3 明 4 昌 5 論 6 倫 7 君倫 8 字
求
- 46 1 職 2 食 3 極 4 力
- 47 1 職 2 食 3 服 4 得 5 卯 6 仰 7 利唯卯上 8 利
往卯上 9 德 10 得 11 不使人臣私其德
- 48 1 明 2 常 3 方 4 王 5 論 6 言論 7 倫
- 49 1 儀 2 為 3 移 4 宅 5 君者民之法儀當自禁止不為惡
6 君法儀 7 法之所禁則民不為也 8 君法儀 9 君法義
10 禁不為 11 莫敢犯大上之禁 12 莫敢犯上之大禁 13 孰師宅
- 50 1 陳 2 銀 3 垣 4 門 5 分 6 當罪之法施陳則各守其
分限 7 陳 8 道 9 稱陳 10 刑之所稱與其所列也 11 罪過
有律 12 罪福有律
- 51 1 基 2 祺 3 謀 4 持 5 五聽 6 循領 7 修領 8 莫
不理績 9 莫不理績 10 績事也 11 主執持 12 主自執持此道
不使權歸於下 13 孰主持 14 主勢持

52 1 經 2 計 3 刑 4 誠 5 情

53 1 節 2 實 3 必 4 日

54 1 利 2 至 3 視 4 恣 5 觀法不法見不視 6 觀法於法
不反之地見物於視不到之鄉 7 隱遠 8 天子不視而見不聽而
聰不慮而知不動而功巍然獨坐而天下從之如一體如四肢之從心

55 1 出 2 律 3 滑 4 拙 5 披汨 6 鉞滑 7 各以宜 8
各以所宜

56 1 變 2 亂 3 貫 4 循 5 脩 6 修 7 佩 8 善思 9
善惡

RECENT FINDS OF CHINESE CERAMICS AT FOSTAT. I

by

BO GYLLENSVÄRD

When Ernst Herzfeld and Friedrich Sarre found Chinese porcelain together with Yüeh yao of the T'ang period in the two excavations carried out at Samarra in 1911 and 1912-13, it created a sensation.¹⁾ Many scholars were most unwilling to accept this early date for Chinese porcelain. Samarra flourished between 834 and 883, i.e. late T'ang, and porcelain from China was not known before Sung (960-1279). It was not until thirty years after these early finds in the Near East that T'ang porcelain was excavated in dated Chinese tombs and could be accepted as a reality. During the past sixty years export ware of Yüeh yao and T'ang porcelain has been traced in many places far from the country of origin. During the 1930's, excavations were conducted at Fostat—old Cairo—by Aly Baghat and quantities of Chinese ceramic sherds were picked up, but without any stratigraphical correlation. Collections eventually reached the Islamic Museum in Cairo as well as both Japanese and Western museums. Selected material was published by Oscar Raphael in *TOCS* 1923-24,²⁾ "Fragment from Fustat", R. L. Hobson in the *Burlington Magazine* Sept. 1932, and by Leigh Ashton in *TOCS* 1933-34.³⁾ None of these writers, however, mention any sherds of T'ang porcelain. Yüeh yao is the only ware which can be referred to T'ang, while the greater part of stoneware and porcelain is dated to Sung, Yüan and Ming. Ashton explains the scarcity of T'ang ware by political motives. During the excavations conducted by the American Archeological Research Centre of Egypt at Fostat between 1964 and -72, under the leadership of George Scanlon, the picture changed.⁴⁾ For the first time, a careful stratigraphical method was used which gave the possibility of more certain dates for many of the sherds found. Especially during the digging in 1969-72, a new type of porcelain was found in sanitarian pits which showed obvious similarities with that from Samarra. The most interesting find was made in Sept. 1972. It was half the base of an oblong dish with four-lobed sides of the same type as one from Samarra, (Pl. 12: 1). A great number of porcelain sherds with rolled lip, lobed sides and foliated lip have been collected, which points to an earlier date than Sung. Another remarkable find was a bottle-shaped vase of Liao type, Fig. 50.

Already after a short examination of some 4,000 sherds from the latest excavations, it was easy to identify the various wares represented and which of them

predominated. As before, Sung and Yüan celadon are by far the most numerous. Second comes Yüeh yao and Ch'ing pai or *ying ch'ing*. A special group is represented by porcelain sherds reminiscent of *ying ch'ing* in the sugary ware, but different in shape. The porcelain already referred to as T'ang type, is also well represented. Further, from Sung there are sherds of Northern celadon and Ting yao, a very few Tz'u Chou yao and pottery with three-coloured glaze, which could be Liao. The blue and white porcelain sherds from Yüan and Ming are also numerous.

In general, it can be stated that the Chinese ceramics identified in all these sherds have had certain particular shapes and patterns which suggests that they were made, more or less, for the customers at Fostat, as they are not common among domestic ware or among export ware for other countries. Because of this interesting fact, it might be well worth while to describe the shapes and patterns identified among the sherds at Fostat in more detail. This requires a comparatively long report, which for practical reasons will be divided into two parts.

In this first part a description will be given of Yüeh yao, porcelain from T'ang and the Five Dynasties, *ying ch'ing* (Ch'ing pai) and Ting yao. These ceramics must have arrived in Fostat from the late 9th century up to 1169, when the city was burned and ruined.

The second part will deal with Northern Celadon, Lung Ch'üan celadon, Tz'u Chou yao and porcelain from Yüan and Ming.

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* * *

Yüeh yao

Raphael, Hobson and Ashton all describe a few characteristic sherds of Yüeh yao found at Fostat, and some of them have parallels at Samarra. They are also known from other sites in the Near East. The latest finds confirm the importance of this ware among the Chinese ceramics exported to Fostat. On the whole the quality is high, both in potting and decoration. More than forty different types and patterns can be traced in Yüeh yao, and it is best, therefore, to group them in the four categories used by Ashton.⁵⁾

1. Plain glazed ware.
2. Ware with incised (engraved) design.
3. Ware with cut and moulded design combined with incised details.
4. Ware with pierced decoration combined with incised details.

This classification does not give any dating of the material as the various techniques were used from T'ang through the 10th century. It is still difficult to give more precise dates for Yüeh yao, especially regarding the borderline between T'ang

and the Five Dynasties. Shapes and patterns which were popular among foreign customers most probably continued, independent of changing styles in the home market. It is also difficult to indicate the exact factory where the vessels were made, as a great number of kilns have today been identified as having produced this early type of celadon. In some cases it has, however, been possible to locate the kilns thanks to recent excavations in China. The most common types of vessels are bowls and dishes in various shapes, cups and stem-cups. Jars and ewers are less common.

Plain Glazed Ware (Pls. 1-3)

The sherds of vessels without any decoration are not the most frequent among Yüeh yao, but in this group the shapes are more varied. Bowls, dishes, cups, stem-cups, vases, jars and ewers can be identified, and the difference in technical quality is considerable. Thus the ware, potting and glaze are all different. The body can be brownish-grey, more buff-coloured, dark or light grey depending on clay and firing. The olive-coloured glaze also varies in shades of yellow, brown, green or blue. In some cases the glaze is even and smooth without crackling, more often glassy and minutely crackled, sometimes somewhat uneven. The most typical shapes are the following.

Bowl (Pl. 1: 1, 2) Shallow, with almost straight, widening sides, concave base, low, broad foot-rim and sunken centre of exterior base. The lip on this type of bowl was originally plain (Fig. 1.) Two base fragments, diameter of foot-rim 57 mm. Diameter at lip was probably c. 150 mm, and height 50 mm. The two sherds are of different ware and glaze; No. 1 is of grey ware with a greenish olive-coloured glaze, the other No. 2 is of more buff-coloured ware with a yellowish glaze, minutely crackled. Both have the typical spur-marks on the foot-rim.

This type of bowl is common among Yüeh yao from T'ang and is represented in many Western collections as well as being reported from recent finds in China. It also has parallels in T'ang porcelain. A good example from the collection of H. M. King Gustaf VI Adolf is reproduced in Fig. 1. Similar fragments are described by Ashton on Pl. XXVII: 1, 2.*)

Dish or Bowl (Pl. 1: 3) Shallow with flat base, rounded sides and spreading foot-rim. Incised line around interior base. Greyish ware, with bluish olive-coloured glaze, minutely crackled. Spur-marks underneath the convex base. Base fragment diameter of foot-rim 65 mm., other measurements uncertain. This type of foot-rim is also very common on T'ang bowls, both round and those with lobed sides. Fig. 2. gives the possible shape of this dish.

Bowl or Cup (Pl. 1: 4) Small with flat base, half rounded, half straight sides and spreading foot-rim. Incised line around interior base. Thinly potted buff-coloured

ware with yellowish olive-coloured glaze. Spur-marks. Diameter Height 34 mm. The shape of the complete vessel could have been that in Fig. 3.

Bowl (Pl. 1: 5) Shallow with flat base, rounded sides and thin, straight foot-rim. Incised line around interior base. Greyish ware with yellowish olive-coloured glaze, splashed on interior. Turning lines are visible on exterior. Spur-marks on exterior base. Diameter of foot-rim 64 mm., at lip 100 mm. The type of foot-rim indicates a 10th century date. (Fig. 4).

Bowl (Pl. 1: 6) Shallow with flat base, rounded sides and everted, high foot-rim. Base sherd of grey ware with bluish olive-coloured glaze of fine quality. Diameter of foot-rim 90 mm., other measurements uncertain. The sides could have been plain or lobed. The everted foot-rim is common on T'ang ware but was also used during the early 10th century.

Bowl (Pl. 2: 1) Shallow, with rounded, lobed sides and foliated lip. Side fragment of grey stoneware with olive-coloured glaze, minutely crackled. May have belonged to a five-lobed bowl on everted foot-rim (Fig. 5). Diameter at lip ca 200 mm., height of side 80 mm. This type of bowl is also common in Yüeh yao although with several minor differences. The date is T'ang or early 10th century.

Bowl (Pl. 2: 2) Shallow, with five-lobed somewhat rounded sides and everted, foliated lip. Grey stoneware, with olive-coloured glaze, minutely crackled. Side fragment with a height of 65 mm. This sherd is part of a bowl which could have been of the same shape as that in Fig. 6, a common T'ang type.

Bowl (Pl. 2: 4, 5, 6) Shallow, with rounded sides and everted lip. Three different sherds of plain bowls of which base and foot-rim are uncertain. Nos. 4 and 6 are of grey ware with bluish olive-coloured glaze minutely crackled. No. 5 is buff-coloured ware with brownish olive-coloured glaze. Diameter of Nos. 4 and 6, 180 mm. No. 5, 160 mm. These bowls probably had straight foot-rims as this type is known from the 10th century (Fig. 7).

Stem-Cup (Pl. 2: 3) Shallow, with rounded sides, probably lobed, and everted lip. Broad spreading stem. Fragment of the stem is light greyish ware with greenish olive-coloured glaze, minutely crackled. Height of stem 40 mm. Diameter 90 mm. A similar stem-cup was found at Samarra, Fig. 8, and a complete one, belongs to Mrs Alfred Clark, Fig. 9.

The date of this type is late T'ang or 10th century.

Bowl (Pl. 2: 7) or dish. Shallow, with rounded sides and thick flat base somewhat concave underneath. The sherd is from the base and is of grey ware with

bluish olive-coloured glaze, minutely crackled. Diameter of base 47 mm. It is difficult to ascertain the shape, but it could have been similar to one of the bowls found at Hsiang T'ang, (Fig. 10.)

Spittoon or Wine Waster (Pl. 3: 1) The sherd is the joint between the dish-shaped top and the beehive-shaped body. It is difficult to decide upon the exact form, but most probably it was similar to that in Fig. 11. The ware is grey with even yellowish olive-coloured glaze. Diameter of opening 50 mm. This shape is very common in T'ang and is found in silver, glass, Yüeh yao, You yao and porcelain.⁷⁾ As it is also found in the Near East, the shape has obviously come from this part of Asia. In the Near East it is known as a spittoon, but in China it can also have been used as a wine waster or vase. This type of vessel is found, among others, in the Carl Kempe collection of silver, porcelain and You yao; and of Yüeh yao in the Museum of Eastern Art, Oxford.⁸⁾

Cover (Pl. 3: 2) Circular, with domed top and concave widening sides; cavetto along edge. Less than half of the cover with remains of a loop (?). Grey ware with olive-coloured glaze. Diameter c. 85 mm. The cover could have belonged to a jar. No parallels have been found.

Cover (Pl. 3: 5) Circular with domed top and wide brim. There is a flange underneath to keep it in place on a jar. Grey ware with olive-coloured uneven glaze. Diameter c. 85 mm.

Jar or Ewer (Pl. 3: 4) This fragment is part of the cylindrical neck of a vessel with rounded shoulder and double loop-handle. The lip is everted, and the vessel was most probably ovoid on a straight foot-rim as on Fig. 12. Grey ware with brownish olive-coloured glaze. The body may have been lobed as there is a vertical indentation below the loop. Widest diameter c. 100 mm. The ewer on Fig. 12 was excavated near Kyoto, and dated by Gompertz to the Five Dynasties or early Sung.⁹⁾

Jar (Pl. 3: 6, 7.) Two sherds belonging to jars or ewers with rounded sides, No. 6 with lobes. Both sherds are of buff-coloured ware with brownish olive-coloured glaze similar in tone. The fragments are too small to give an indication of the complete pieces.

The plain Yüeh yao vessels listed above are on the whole representative of shapes common from T'ang and the Five Dynasties. Some could also be from early Sung, as types which were selected by the customers in the Near East could have been continued although they were altered in China itself. Most of the ceramics obviously arrived in Fostat before 1169, when the city was burned and destroyed.

As already mentioned, it is still very difficult to tell from which kilns all these undecorated vessels came. Thanks to the ambitious archeological field work conducted during the last twenty years in China, a vast number of kiln sites have been investigated and many new kilns found where the celadon from T'ang and the 10th century was produced. Aside from Chin-yen, Shang-lin-hu, Yu-wang-miao, there are also Ning-hsien, Hsien T'ang and Wen Chou.

At a visit to Ch'ing-tê Chen in 1966 the author had the opportunity of seeing several kilns where there were piles of discarded and broken pieces of Yüeh yao.

* * *

Yüeh Yao with Incised Decoration

Pls. 4-7.

This group contains bowls and dishes of varying sizes and quality. There is only one sherd from a jar or ewer and one from a seated lion. The ware is either grey or more buff-coloured. The glaze is in shades of bluish to yellowish olive-colour, and is sometimes very smooth without crackles, sometimes minutely crackled. On the whole the technical and artistic quality is high.

Dish (Pl. 4: 1, 2) Shallow, with somewhat concave base, rounded sides and everted foot-rim, Fig. 13. The two sherds from base and side have incised interior decoration of waves and exterior of palmetto scrolls. The waves are probably part of a motif with dragons in the sea, as in Fig. 14, which illustrates sherds found at Shang-lin-hu in 1957, and published by Chin Tzu Ming in K'ao Ku, 3:1959, p. 117, Figs. 3 and 5, where the dragon is seen. The exterior palmetto scroll might belong to the tail of a phoenix similar to that on the dish No. 4. Grey stoneware with olive-coloured glaze, minutely crackled. Diameter of foot-rim 100 mm. The date of the dish is late T'ang or early 10th century.

Dish (Pl. 4: 4) Shallow, with flat base, rounded sides and spreading foot-rim. Interior of the base sherd decorated with two flying phoenix, of which only the tail of one and a part of the wings of the other remain. The tail is similar in type to that found on dish No. 1, 2. The ware is buff-coloured and the glaze yellowish olive-coloured, minutely crackled. Spur-marks underneath. Diameter of foot-rim 140 mm. The date is T'ang or early 10th century.

Bowl (Pl. 4: 5) Shallow, with flat base, rounded sides and spreading foot-rim. The base fragment is decorated with a knot-pattern making a four-petalled rosette. There is a palmetto in each petal. Grey ware with olive-coloured glaze, minutely crackled. Spur-marks underneath the base. Diameter of foot-rim 80 mm. There is a similar pattern on sherds found at Shang-lin-hu in 1957, K'ao Ku 3:1959, p. 116, Figs. 5, 6 (Fig. 15). Date 10th century.

Bowl (Pl. 4: 3) Shallow, with rounded sides and concave interior base, somewhat everted foot-rim. The exterior is decorated with cut, broad lotus petals with midrib, every second overlapping the first, thus forming two whorls of petals. The interior is decorated with two flying phoenix incised with fine lines. The base fragment is of grey ware with bluish green glaze of fine quality falling in drops on the exterior. Diameter of foot-rim c. 135 mm. There is great similarity between this bowl and a dish in the Percival David Foundation reproduced by Gompertz, Pl. 15,¹⁰) which has the same pattern on both exterior and interior, Fig. 16. Gompertz refers this dish to Shang-lin-hu and dates it to the Five Dynasties or early Sung, i.e. the 10th century. Undoubtedly this sherd is of the finest Yüeh yao, and could well represent the category *pi-se*, i.e. "secret colour", meaning the mysterious beauty of the glaze of the finest Yüeh yao. Later on *pi-se* represented the products made especially for the Ruling House of Wu Yüeh. The same pattern is also found on sherds from the kilns at Ning-hsien (Kaogu 4:1964, p. 185, Fig. 10), but without the petals on the exterior of the dish. (Fig. 17)

Bowl (Pl. 4: 6) Shallow, with flat base, rounded sides and spreading foot-rim. Exterior again decorated with cut lotus petals as in No. 4, but not of the same fine quality. The exterior decoration is a sketchy design of a lotus (?) leaf and a feathery peony leaf, Fig. 18. The fragment is too small to give any idea of the entire pattern. The ware is light grey with greenish olive-coloured glaze, minutely crackled. Diameter of foot-rim 134 mm., at lip about 200 mm.

Bowl (Pl. 5: 1) Shallow, with rounded sides, flat base and spreading foot-rim. Exterior decorated with broad, cut lotus petals in two whorls, one overlapping the other. Interior decorated with a floral scroll, probably a part of a peony with feathery leaves. The pattern is incised with thin lines, the leaves with "combed" design. The base fragment is of light grey stoneware with yellowish olive-coloured glaze, minutely crackled. Spur-marks underneath. Diameter of foot-rim 140 mm., at lip ca 220 mm.

Bowl (Pl. 5: 4) Shallow, with rounded sides, flat base and spreading foot-rim. Close in type to Nos. 1 and 2. Exterior decorated with cut lotus petals and interior with incised design of a mallow surrounded by feathery leaves. The fragment is light grey ware with greenish olive-coloured glaze of fine quality. Diameter of foot-rim c. 140 mm., at lip c. 220 mm.

Bowl (Pl. 5: 3) Shallow, with flat base, rounded sides and spreading foot-rim. Interior decorated with incised design of a peony scroll with leaves inside a border line. The base fragment is of grey ware with olive-coloured glaze, minutely crackled. Spur-marks underneath. Diameter of foot-rim c. 100 mm., at lip 180 mm. A somewhat similar pattern is found on Figs. 19 and 20, sherds found at Shang-lin-hu in 1957 (K'ao Ku . . . 3: 1959, pp. 115, 117).

Bowl (Pl. 6: 1) Shallow, with flat base, rounded sides and spreading foot-rim. Interior decorated with a flower resembling a begonia surrounded by feathery leaves. The pattern is difficult to discern under the dark olive-coloured glaze, which is minutely crackled. Dark grey ware with spur-marks underneath the base. Diameter of foot-rim c. 80 mm. A similar pattern is found on Fig. 20, a sherd from Shang-lin-hu (K'ao Ku . . . 3: 1959, p. 117, No. 7).

Bowl (Pl. 6: 2) Shallow, with concave small base, rounded sides and straight foot-rim. Interior decorated with two lines along the lip and a feathery leaf on the base similar to those mentioned above. The fragment is buff-coloured with brownish olive-coloured glaze. Diameter c. 220 mm., height 80 mm.

Bowl (Pl. 6: 4) Shallow, with rounded sides and everted lip, foot-rim uncertain. The sides of the interior are decorated with five overlapping mallow petals. The outlines are drawn with three parallel lines. There is a sketchy spiral scroll on each petal. Cavetto around interior base. Grey body with olive-coloured glaze with dark spots. Diameter 200 mm., height c. 100 mm. A similar bowl is in the Carl Kempe collection (Cat. No. 33¹¹) but has undulated lip instead of an everted one (Fig. 21).

Bowl (Pl. 7: 1) Shallow, with rounded sides and flat base, foot-rim uncertain. The sherd is decorated with incised petals of similar type as those on Pl. 6: 4, but without spiral scrolls in the centre. Brownish body with olive-coloured glaze. Diameter 200 mm. The bowl originally had five mallow petals and the foot-rim was straight. Both these bowls are from the 10th century.

Bowl (Pl. 7: 2) or Cup. Octagonal (?) with straight sides. The fragment is only the larger part of one side, one corner and a small section of the next side. It is difficult to reconstruct the complete shape as no parallel has been found. The exterior is decorated with a sketchy palmetto scroll on each side, framed by an incised border. Grey body with even greyish olive-coloured glaze. Height of sherd 57 mm., possible width at lip 100 mm.

Bowl (Pl. 7: 3, 6) Shallow, with rounded sides, No. 6 with everted lip. The two fragments are from different vessels, both of which have exterior decoration of incised lotus petals in a free design. The sherds are too small to give any information about the whole. Both have grey body, No. 4 with bluish olive-coloured glaze, No. 6 with yellowish glaze. Similar patterns are found on two bowls from Ning-hsien (Kaogu 4: 1964, p. 185, Figs. 1, 11), Fig. 22, 23.

Cup (Pl. 7: 4) Shallow, with rounded sides, flat base and everted foot-rim. Interior base decorated with a peony design of curving scrolls with many leaves (Fig. 24). The body is grey with brownish olive-coloured glaze, minutely crackled. Spur-marks underneath. Diameter of foot-rim 50 mm. The pattern is similar in

type to that found at Shang-lin-hu in 1957 (K'ao Ku . . . 3: 1959, p. 117: 6). The date is 10th century.

Jar (Pl. 7: 5) or ewer. Globular or ovoid. The sherd is too small to give information about the complete vessel. Exterior decorated with a mallow surrounded by leaves, making a medallion. Light grey body with light olive-coloured glaze. The sherd could belong to a globular vessel of the kind in the Metropolitan Museum, reproduced by Gompertz on Pl. 12. Here, there are parrots in the medallions and the ewer is reputed to have come from Shang-lin-hu, and datable to the Five Dynasties or early Sung.

Figure of a Lion (Pl. 7: 7) The lion is seated on its haunches with straight front legs, the only part of the figure remaining. When complete it had a large head with open jaws, and around the neck a collar with a bell. The paws are clawed, and the knees are marked with incised circles. Grey ware with bluish olive-coloured glaze. Height 80 mm. Lions of this kind are known, but generally of a smaller size, such as Nos. 24 and 25 in the Kempe collection.¹²⁾

This is the only figure in stoneware known up to date among the finds from Fostat. It is interesting to note, however, the find in 1971 of a small seated wooden lion with traces of colour. This lion is similar to that in Yüeh yao and can be dated to the 10th century or early Sung.

The sherds of Yüeh yao with incised decoration give good information about the variety of patterns on this ware during late T'ang and the first half of the 10th century. Undoubtedly this is today the best material for the study of style development between T'ang and Sung. Even if we have found a great variety of patterns on the sherds listed, they do not give us the many other patterns known in this category. Chen Wan-li has reproduced many more in Yueh Ch'i T'u Lu of 1937, and on pp. 115-117 in K'ao Ku . . . 3: 1959, concerning the finds at Shang-lin-hu he adds even more. The predominating patterns on the Fostat sherds are various flowers, only two bowls with phoenix and one with the knot pattern have been found. Obviously the peoples of the Near East preferred the floral motifs. The majority of the bowls have a diameter of ca 200 mm or more, a size which surpasses most of the bowls known in Chinese or Western collections.

* * *

Yüeh Yao with Carved and Incised Design (Pls. 8-10)

This group is characterized by a decoration with carved outlines and incised details, which makes the design appear realistic and three-dimensional. The most common vessels in the category are again bowls and dishes on spreading foot-rims

or on sunken bases. One type is published both by Hobson and Ashton (Pl. XXVII: 3, 4) as Yüeh yao.¹³) Ashton described these fragments as a "ware with cut or moulded patterns in the paste under the glaze, the most typical being a design of overlapping leaves (Fig. 3). The raised and engraved decoration is used in combination with each other." The whole interior of the bowls or dishes is covered with one motif—a flower rosette—which most probably is a conventionalized peony. The following types have been identified.

Bowl (Fig. 25) Shallow, with rounded sides, almost flat base and spreading foot-rim. Interior decorated with a large flower rosette with a circular centre from which six lanceolate petals radiate on top of fan-shaped petals. From this centre, eight tongue-shaped petals grow, overlapping eight larger ones of similar type. A third whorl of still larger petals forms an outer ring. All these petals are cut in relief, the larger ones with a raised midrib which gives the flower a sculptured appearance. Each petal also has a fine system of incised veins radiating from the base or from the midrib. The sherd is only half of the base and part of the side, and it is therefore difficult to know the original size of the bowl. The sherd is of grey ware with bluish olive-coloured glaze of fine quality. Spur-marks on the exterior base. Diameter of foot-rim 88 mm., at lip c. 180 mm.

Bowl (Pl. 8: 1) Shallow, with flat base, rounded sides and spreading foot-rim. Similar to the above, but with a somewhat larger centre and only two whorls of tongue-shaped petals on the fragment. There are spiral volutes at the points of the petals. The ware is again grey and the glaze olive-coloured with a yellowish nuance. Diameter of foot-rim c. 100 mm., at tip c. 180 mm. (Fig. 26 shows a reconstruction of the pattern).

Bowl (Pl. 8: 2) Shallow, with somewhat concave base and rounded sides, spreading foot-rim. On these sherds more remains of the peony rosette, thus showing four whorls of petals. The centre is smaller, and nine pointed petals radiate from it. Underneath these are larger tongue-shaped petals with a midrib and an incised line following the cut outlines (Fig. 27). Again the impression of realism is given to the flower by the modelling of the petal whorls. The ware is grey and the glaze olive-coloured, minutely crackled. On the exterior the glaze has run in tear-drops, and there are spur-marks underneath the base. Diameter of foot-rim 100 mm., at lip 210 mm.

Bowl (Pl. 8: 3) Shallow with slightly concave base and rounded sides, spreading foot-rim. This fragment shows a more careless design with only the tongue-shaped petals growing from the centre and under them the midrib of two larger petals. The outlines and midribs are carved in relief, the veins incised in a sketchy design. The sherd is grey ware with yellowish olive-coloured glaze. Underneath are the

usual spur-marks. Diameter of foot-rim 106 mm., at lip c. 200 mm. Four other fragments of similar bowls are reproduced on Pl. 8: 4,5, and Pl. 9: 2,4.

Bowl (Pl. 9: 3) Shallow, with concave base and rounded sides, straight foot-rim. This fragment belongs to a smaller bowl but the pattern is related to those described above, and is modelled with great care. The petals are well proportioned and the veins drawn with thin lines, with an extra spiral at the tip of the petals, Fig. 28. The ware is light grey and the glaze greenish olive-coloured. Spur-marks on exterior base. Diameter of foot-rim 50 mm., at lip c. 70 mm. A similar sherd is reproduced by Hobson (Fig. 29).

Bowl (Pl. 9: 1) Shallow, with concave base, rounded sides and spreading foot-rim. The design on this sherd is somewhat more simple than those described. Here only the outlines of the ogee-shaped petals and the midribs on the larger petals are cut deep into the paste. The veins are, however, missing which gives a more abstract impression to the pattern. The ware is buff-coloured and the glaze olive-coloured. Diameter of foot-rim 100 mm., at the tip c. 180 mm.

The bowls described have much in common, primarily the large flower rosette. It has been difficult to find any parallels to these bowls among Yüeh yao published from Western collections or in Japan. One bowl in the Carl Kempe collection (Cat. No. 34) has a simple version of the rosette, (Fig. 30), and a few others exist, but none of the elaborate type described. Obviously this type of decoration was not very common on Yüeh yao in China. Fortunately good parallels have recently been found at the excavation of two kiln sites at Ning-hsien and Hsiang T'ang in Chekiang which took place in 1958 and 1963. In Kaogu 4: 1964, two bowls with similar patterns are reproduced in drawings on p. 85, Figs. 16 and 19. On p. 189 is a third example in Fig. 8. For comparison, we reproduce them in Figs. 31-33. These drawings also give the shape of a complete vessel. None of the three bowls reproduced have exactly the same centre as our sherds, but an interesting remark by Chu Po-ch'ien is found in the text. He dates the kilns to T'ang and the Five dynasties, and says that the production was mainly for export to foreign countries. It is reasonable to believe that the bowls found in Fostat were made at the kilns in question.

Bowl (Pl. 10: 1-4) Shallow, with somewhat concave interior base, rounded sides and thick, sunken exterior base. The fragments are comparatively small and makes it difficult to reconstruct the complete pattern. The general idea is, however, the same as on the bowls with spreading foot-rims. At least four whorls of petals are arranged radiating from the circular centre. The petals are tongue-shaped or with an ogee-shaped outline carved to create a relief for the peony rosette. The midrib is accentuated on the larger petals and the veins are incised. On sherd No. 1 the ogee-shaped petal is more elaborate, as a smaller petal is placed on top of the larger

one. On Fig. 34 a reconstruction of the pattern has been made. The sherds are all of grey ware and the glaze is bluish green of high quality. The size of the bowls is difficult to determine, but the diameter of the foot-rim is c. 80 mm., and the diameter at the lip could have been c. 200 mm.

Aside from the bowls described, a few other vessels have been found with a similar decoration of petals in relief.

Bowl (Pl. 9: 5, 6) Shallow, with rounded sides. Two fragments are from the side and lip of bowls with exterior decoration of ogee-shaped petals, incised lines along the outlines and veins radiating from a midrib. It is difficult to establish the shape of the complete bowl, but Fig. 35 from Ning-hsien appears to have a similar design. The ware is grey, and the glaze on No. 4 is yellowish olive-coloured and crackled, on No. 6 greenish olive.

Bowl or Jar (Pl. 10: 5) This sherd belongs to a globular vessel, most probably a covered jar. There is a flange around the lip to support a cover. The exterior is decorated with ogee-shaped petals carved in relief with incised details. Grey ware with brownish olive-coloured glaze minutely crackled. Diameter at lip 150 mm. (Fig. 36.)

Jar or Pot (Pl. 10: 6, 7) Two fragments which appear to come from globular or ovoid jars. The exteriors are decorated with carved petals. The sherds are too small to give a clear idea of the complete vessel. Jars and pots with petal decoration are, on the whole, common in Yüeh yao from T'ang and the 10th century. (Fig. 37.)

Vase (Pl. 10: 8) This sherd appears to have come from a vase of some kind, and is part of the shoulder and beginning of the neck. Around the shoulder there is a flat band surrounded by circles, and below a detail of a leaf decoration carved in relief with incised veins. The vase can have been ovoid with a straight foot-rim and tall neck. Brown ware with olive-coloured glaze, minutely crackled. Diameter of shoulder 70 mm.

As a general conclusion regarding the group described, it can be stated that the decoration is very specific and can well represent a transitional link between the baroque T'ang and early Sung styles best represented in Tz'u Chou yao, Northern celadon, and the very characteristic group of celadon which has been called Tung yao. The classification of this ware has long been discussed, but the answer would seem to have been given in Wirgin's study on Northern celadon from Yao-chou and Lin-ju in Shensi.¹⁴ He has listed all the characteristic vessels with the bold floral design previously called Tung yao, under Northern celadon from Yao-chou, having been able to compare them with the material found in recent Chinese investigations on the kiln sites. He also associates this relief design with late T'ang

decoration and wants to date them to early Northern Sung. Although this kind of celadon ware is related to our group at Fostat, it was not made at the same kilns. The only connection between the Shensi celadon and that manufactured at Ninghsien and Hsiang T'ang in Chekiang, is the somewhat similar character of baroque flower pattern. Because of the strict symmetry of the peony rosette it closely approaches T'ang patterns of Near Eastern type. On T'ang pottery with three-coloured glaze the rosette is very common, and it is also a popular motif in silver. It would be logical to date these patterns to the Five Dynasties.

* * *

Yüeh Yao with Pierced and Incised Decoration (Pl. 11)

A still more elaborate decoration than that already described is found on a few sherds reproduced on Pl. 11. Ashton also has two typical examples on Pl. XXVII: 5, one showing the base of a bowl with incised phoenix.¹⁵⁾ The sides are broken off, but fragments have a pierced decoration of floral scrolls. This kind of open-work decoration is better represented on a fragment with a typical phoenix, where the tail is in the shape of a palmetto scroll. The same type of decoration is found on a few sherds recently excavated at Fostat, and on the base fragment of a bowl given to H. M. King Gustaf VI Adolf in the 1930's.

Bowl (Pl. 11: 1) Shallow, with concave base, rounded sides and spreading foot-rim. (Fig. 38.) Interior decorated with a sketchily incised peony scroll making an S-curve with two flowers and feathery leaves. A flat border frames the pattern, and above it, the pierced sides, now broken off, should come. A few fragments of deeply cut leaves remain. The ware is light grey with yellowish olive-coloured glaze, that in depressions has a bluish tint. Diameter of foot-rim 105 mm., at lip possibly 240 mm. Although the fragments Nos. 2, 3, 4, do not belong to this bowl, they are from a similar one, and can well illustrate how the sides were decorated. No. 2 is part of the base with a similar border and incised flower design. Above the border are the deeply carved leaves of a scroll which is more conventionalized than that earlier mentioned. No. 3 is also a side fragment from another bowl. It gives a better idea of the scroll pattern with the curving stem and palmetto-like leaves. Here the deep cuts can be seen still better. The ware is again light grey and the glaze olive-coloured with bluish nuances in the deep depressions. No 4 is also a sherd from the side with the lip preserved.

The closest parallel to this deeply carved or pierced flower design, is undoubtedly a box and cover in The Honolulu Academy of Arts, which has been grouped to the Shang-lin-hu type, and is decorated with a similar design, Fig. 39. Related patterns are also on the early Northern celadon and Tz'u Chou yao already referred to, and well represented in Wirgin's study.¹⁶⁾

Summing up, the conclusion come to, regarding the Yüeh yao material found at Fostat, is that it broadens our knowledge in this most interesting field of ceramics. Yüeh yao has, during the last thirty years, been the subject of careful study by several scholars. Chen Wan-li, as early as 1937, published Yüeh Ch'i T'u Lu, an important study on the subject, and later his Chung Kuo Ch'ing Tz'u Shih Lüeh, Shanghai 1957 adds many facts. Koyama has given it great and justified space in his studies on Chinese celadon. In the West, Sir Herbert Ingram started serious research, mainly on the earlier stages of Yüeh yao, and created the most comprehensive collection of Yüeh yao in Europe which is now owned by the Oxford University. Orvar Karlbeck wrote his Proto-porcelain and Yüeh Ware in OCST Vol. 25 and Early Yüeh Ware in Oriental Art. Vol. 2, No 1. Gompertz again, in his "Chinese Celadon Wares" gives a summary of our knowledge on the subject today. He is correct when he stresses the importance of this early type of celadon for Chinese ceramics.

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Porcelain from T'ang and the 10th Century (Pls. 12-18)

Among the sherds described by Leigh Ashton in 1934 are bowls, jars and vases of porcelain with "big petal designs carved in the paste under the glaze, very much in the style of Yüeh fragments."¹⁷) He prefers to group this ware among the *ying ch'ing* because of the sugary paste and bluish glassy glaze. Hobson, again, classifies the ware as Ting yao.¹⁸) These early finds do not, however, contain any porcelain that they want to date as early as T'ang, or any porcelain similar to the types excavated at Samarra.

The latest excavations at Fostat have brought to light many sherds of porcelain which undoubtedly should be dated to T'ang and the Five Dynasties. The first find to create a sensation was a bottle-shaped vase or flask.¹⁹) The fragments were put together into an almost complete vessel which showed great similarities with Liao porcelain and which had to be dated to the 10th century. (Fig. 50) In the section of the excavation area where finds of early Islamic art were made, Chinese porcelain was also met with in the same layers. Many sherds, together with glass and Near Eastern ceramics, wood, bone and even coins which were datable to the 8th and 9th centuries, came from the sanitarian pits.

These finds of early material of Islamic origin substantiated an early dating of the Chinese porcelain and Yüeh ware excavated at the same level. Aside from the sherds with petal design dated by Hobson and Ashton to Sung, many sherds of bowls with rolled or foliated lip were found that were undoubtedly of an earlier date. In September 1972 the most typical T'ang piece was found; that is the oval four-lobed dish with a fish design (Pl. 12: 1), which has its parallel in Samarra.²⁰) Thanks to these recent finds of early Chinese porcelain in Fostat, it is now possible to follow the export ware from T'ang to Ming with the help of good examples.

Also, with regard to the porcelain from T'ang and the 10th century, it is obvious that the shapes and decorations are of a specific type, which was not common among that made for the home market. Again, the customer must have preferred these types. The following main categories can be identified.

Dish (Pl. 12: 1) Oblong, four-lobed on a high spreading foot, with widening sides (Fig. 40). Interior base somewhat convex and decorated with a fish in relief framed by a thin border of palmettos below the indentations marking the lobes on the sides. Sugary ware with light greenish-white glaze. Iron spots on the unglazed underside of the foot. Length c. 120 mm., height c. 40 mm.

This sherd is from the section of the Fostat excavation where the earliest finds of Islamic art were made. It is very close in type to the wellknown dish found at Samarra which is datable to the 9th century. A similar dish is exhibited in the Buffalo Museum of Science (Fig. 41). The type is also known in glazed pottery, glass and silver from T'ang and has been considered as one of the typical examples of Near Eastern influence upon T'ang art.

Bowl (Pl. 12: 2) Shallow, with rounded, five-lobed sides and broad square foot-rim. Concave interior base and flat exterior base. Sugary ware with pure white glaze, slightly bluish when thick, on white slip. Exterior unglazed beyond foot-rim, unglazed underneath. The base fragment which does not give the shape of the lip, shows great similarity to some of the bowls in the Kempe collection (Cat. No. 327). Fig. 42 gives the most probable shape. Diameter of foot-rim 80 mm. which could give a lip diameter of 220 mm.

This type of porcelain bowl has been dated by Gustaf Lindberg to T'ang, but could also be early 10th century. The shape is again borrowed from Near Eastern silver vessels as can be seen on Lindberg's Pl. 27-33.²¹⁾

Bowl (Pl. 12: 5) Shallow, with almost straight, widening five-lobed sides, everted lip and straight foot-rim. The lobes are accentuated by thin ridges on the interior. The sherd is of the same ware as No. 2, and is covered with pure white glaze, slightly bluish in drops. Diameter about 200 mm. This bowl closely resembles No. 329 in the Kempe collection (Fig. 43).

Bowl (Pl. 12: 3, 4, 8) Shallow, with rounded sides and straight or everted foot-rim. These sherds are from bowls which are difficult to reconstruct, but the porcelain is the same as that of the bowls described under Pl. 12: 2,5. The glaze is also pure with a bluish tinge.

Bowl (Pl. 13: 1, 2) Shallow, with concave base, rounded sides and straight foot-rim. (Fig. 44). These base fragments are of the same kind of porcelain as those previously described, with a slightly greenish glaze over white slip, ending well

above the foot. The interior base is accentuated by an incised line. The shape of the lip is difficult to judge. It may have been plain, foliated or rolled. Diameter of foot-rim 90 mm., diameter at lip could have been 200 mm., or more.

Bowl (Pl. 13: 3-8) Shallow, with rounded sides and rolled lip (Fig. 45). Many sherds have been found from the sides and lips of similar bowls, but so far it has not been possible to combine them with any base fragments. Bowls with a rolled lip are very common during T'ang and are among the characteristic types of T'ang porcelain. They have been found in Samarra with the typical broad foot-rim described in Yüeh yao (Pl. 1: 1, 2). As yet no base fragments of porcelain from Fostat have been found with this broad rim. Most of the bases have instead a straight foot-rim, cut underneath or more square. This type of foot-rim is also found on bowls with rolled lip from Samarra (cf. Lindberg Pl. 2), and have been dated by Lindberg to T'ang, although they could equally well be from the 10th century. The most interesting fact about the rolled lip is the technique used in producing it. On the sherds from Fostat one can easily see how it was done. There is often an open slit between the side of the bowl and the roll. Obviously the bowl was turned somewhat higher from the beginning, and the lip then folded outwards and pressed back towards the side. When fired, the roll did not fuse with the side, but left an empty space between, thus creating a roll outside the lip. The glaze on the sherds on Pl. 13: 3-8, are in a variety of shades, but the ware is the same sugary type already described. Nos. 3 and 7 are covered with an almost pure white glaze over white slip. These sherds have the typical glaze of the T'ang porcelain Lindberg named Hsing yao. No. 4 again, is more bluish where the glaze has run in drops from the lip. On Nos. 5, 6 and 8, the shade is more greenish-blue. The explanation of this deeper colour is obviously the simple fact that these bowls were not covered with a white slip before glazing.

The size of the bowls varies from a diameter of between 120 mm. to 200 mm. at the lip, the larger bowls predominating.

Regarding the dating of these bowls, we have already mentioned their occurrence at Samarra beside those with a broad foot-rim. Some of the sherds could well be 9th century, especially those with white slip under the glaze. As this type of bowl seems to have been popular in the Near East, it could have been continued during the 10th century.

Bowl (Pl. 14: 4) Shallow, with rounded, lobed sides, foliated lip and straight foot-rim. This is the largest of the sherds found. It is of the same sugary porcelain as the others, and is covered with a bluish green thin glaze, minutely crackled. Diameter about 210 mm.

It has been difficult to find a complete bowl of the type in question. There are several bowls and dishes with foliated lip from T'ang and the Five Dynasties in both stoneware and porcelain, but they are not lobed. Lindberg reproduces a good

example on Pls. 59 and 60 from the Kempe collection, and others are found in Museum Pusat, Djakarta.²¹)

Characteristic for these porcelain dishes is the number of petals—only four. (Fig. 46).

One dish of Yo-chou yao in the Kempe collection has five petals, but our bowl must have had at least seven petals. The only parallel to this bowl that has been traced, is a complete one published by Nanne Ottema in the *Chineesche Ceramiek Verzamelingen in Het Museum Het Prinsesshof de Leeuwarden* (Fig. 47). This bowl is reported to have come from the area of Djogjakarta in Java, and is classified as Ting-type of T'ang date.²²) No doubt Ottema is right in dating the bowl pre-Sung.

Bowl (Pl. 14: 6-10) Shallow, with rounded sides and foliated lip. These small sherds are not big enough to give exact information as to the complete vessels. They only differ from the previous bowl in that they are not lobed, and therefore closer in type to the dish in the Kempe collection referred to above, Fig. 46. The ware is a fine sugary porcelain with a light bluish glaze of good quality. The diameter of these bowls would appear to be the same as the lobed bowl, i.e. c. 200 mm. Concerning the date of this variety of flower-shaped bowl, it should be late T'ang or early 10th century.

The flower-shaped porcelain bowls must have been very popular in Fostat, judging by the fact that they were copied in local pottery with a white lead glaze. (Fig. 48). As well as these, there are other types of bowl with rolled or foliated lip.

Bowl (Pl. 14: 2) Shallow, with rounded sides and thin everted lip. This sherd is of the same sugary porcelain as that previously mentioned. It is covered with slightly greenish glaze, minutely crackled. The construction of the foot-rim is uncertain, but most probably it was straight or somewhat everted. Diameter of lip 170 mm., height c. 70 mm. (Fig. 49). Some of the sherds on Pl. 15 belong to similar bowls.

Bowl (Pl. 14: 1) Shallow, with almost straight, widening sides, and flat base without foot-rim.

Only a few other vessels can be classified in the same period as the porcelain bowls and dishes.

Water-bottle (Fig. 50) Ovoid body with everted foot-rim, tall neck with horizontal fluting and wide disk-shaped lip. There is a thin relief border around the shoulder, and on the sides four double ribbons, vertically arranged. The porcelain is the same as that of the bowls, and the glaze is greenish-white. Diam. 160 mm, Height 255 mm. This bottle or vase was the first sensational find of early Chinese porcelain made by Scanlon in 1965 in an undisturbed sanitation pit at Fostat. It was first thought to be Sung, but later published by Scanlon as Liao in "Egypt and China: Trade and Imitation".²⁴) This vessel could be pre-Sung and corresponds very well with shapes of the Five Dynasties.

Ewer (Pl. 15: 6, 6 a) The two sherds undoubtedly belong to a ewer of the type found in the Kempe Collection (No. 286) and produced on Fig. 51. The bigger sherd is from the shoulder with the base of the verticle handle made of three strings. A small piece of the neck also remains. The smaller sherd is from the foot-rim and lower part of the side. The porcelain is sugary and the glaze pure white with slip underneath. Possible size: height 220 mm., diameter 125 mm. The date is late T'ang or early 10th century.

The sherds so far described have, on the whole, been possible to identify among complete vessels in China or in Western collections. The next category of pre-Sung porcelain has been more difficult to trace anywhere other than at Fostat. Both Hobson and Ashton mention sherds from bowls, ewers and vases with big petals carved in the paste. Examples are reproduced by Ashton on Pl. XXIX: 13, 14,²¹ and they are, as has already been said, referred to as *ying ch'ing* ware. Many more sherds in this category have been found during the latest excavations, and samples are reproduced on Pls. 16-18. These are sherds from bowls and from one ewer.

Bowl (Pl. 16: 4, 5) Shallow, with rounded sides, straight or somewhat everted lip and straight foot-rim. These two fragments can have belonged to the same kind of bowl, as the big petals are formed in the same way. The petals are cut in relief with an accentuated middle ridge. A finely incised line runs along the outline of the petals. Each petal starts from the foot-rim, half of them being complete and overlapping the rest, just as on a living lotus flower. The petals reach up to about 10 mm. below the lip. The ware is sugary and covered with a slightly greenish-grey-white glaze rather similar to that found on the oval dish on Pl. 12: 1. There are iron spots in the unglazed biscuit underneath the base. Diameter of foot-rim 58 mm., at lip c. 120 mm.

Bowl (Pl. 17: 5) Shallow with rounded sides, flat interior base and straight foot-rim, slanting towards exterior base. On this base fragment it can be seen from where all the twelve petals start —six overlapping the other six. The petals are carved in the same way as on the previous bowl, but the incised line is lacking. The interior base has a cavetto. This sherd is of the same sugary ware as all the others and the glaze is slightly bluish. There are iron spots on the exterior of the base. Diameter of foot-rim 77 mm.

The other sherds illustrated and collected on Pls 16, 17, 18, give varieties of the lotus bowl, and mainly show the upper part of the petals. The carving is uneven; on some bowls more exact, with well proportioned petals, on others more free and irregular. Diameter of foot-rims: 60, 66 and 75 mm, and of lips 150, 180, 190, 200 mm.

Although many sherds have been collected from this type of bowls, it is impossible to reconstruct a complete vessel. One looks in vain for vessels of this type in Chinese and Western collections. If we look for parallels to the petal design, it is not

difficult to find them in other wares. On the Yüeh yao bowl on Pl. 4: 3 and Fig. 16, the same type of broad lotus petals are cut on the exterior, and on many of the other related bowls a similar pattern has been used. In Northern celadon the petal design is not uncommon, but here again the petals are arranged in several whorls, one above the other (Fig. 52). In some cases tall petals are used on jars, cup-holders, etc., which are more elaborate. (Fig. 53). The general idea of petal decoration is the same, but the shape is different. On the typical late Sung Lung-ch'üan yao, lotus petals were very often used for an exterior pattern on bowls and jars. These petals are, however, of a quite different type as they are rather narrow and tall, very exactly cut, and give more the impression of fluting than of a flower calyx. We will return to this type of lotus design in the next section.

Ashton preferred to place the porcelain sherds among *ying ch'ing*, because of the sugary ware and bluish tinted glaze.²⁶) If we look for similar patterns on other *ying ch'ing* vessels, there is a group with related pattern. In the Kempe collection there are three pots, two globular and one almost cylindrical (Cat. No. 526, 527, 529) with an exterior design of many whorls of petals giving more the effect of a net pattern than flower petals. The nearest one can come to our sherds in this ware are two stem-cups. (Wirgin, Pl. 23, h, q.). (Fig. 54).

The same is true concerning Ting yao and Ting allied wares. Two bowls, one with a cover, in the Kempe collection (Cat. No. 449, 452), are good examples of this type (Fig. 55). Again the petals are pointed and arranged in at least three whorls.

The closest parallel to our petal decoration is found on the famous phoenix ewer in the British Museum, supposed to have come from Chi-chou and generally dated to T'ang. Wirgin has given good reasons for dating it to the Five Dynasties, (Fig. 56). Our pattern is carved in the paste around the foot, and three whorls of lotus petals in a more elaborate design, are on the neck.

This short survey of the lotus-petal design gives good grounds for dating the "realistic" version comparatively early, i.e. not later than the 10th century. Some assistance is also given by the material found in one or two Liao tombs at Ching-ho Gate, Y-hsien, Liao province, and published by Li Wen Hsin in *K'ao Ku Hsueh Pao* 8: 1954, pp. 163-202. On p. 170 there is a drawing of a bowl of the type in question. It is also reproduced with another of the same type on Pl. 6: 1,2, p. 207, (Fig. 57). On p. 193, Figs. 4 and 7 illustrate examples of another deep bowl, and a ewer with the same petal design, is found on Pl. 220, 221, (Fig. 58).

The author describes the vessels as lotus-petal bowls, and ewer with lotus design, and refers them to Ch'ing-tê Chen ware from Sung. The date of the tombs is 1044, and is therefore the latest date for the vessels. Because of earlier comparison with the lotus design in other wares from early Sung, I would be inclined to believe that the pattern was first used about a hundred years previously and that it was continued during Liao and early Sung. The general character of the style is much closer to T'ang than Sung.

Among the sherds found in recent excavations, there are also a few which belong to a jar or ewer, Pl. 18: 4,5. The reason for assuming this, is that the interior is rough, with the turning lines clearly visible, proving that it was never meant to be seen. The bigger sherd is from the base and part of the side, with the large petals cut in relief. The footrim is broad, straight and cut underneath. The other sherd belongs to the upper half of the vessel. Both sherds have the same somewhat greenish glaze. These two can have come from a ewer of type Fig. 59, but could also be from a more simple variety of the phoenix ewer on Fig. 56.

This short account of the early porcelain found at Fostat has given us reason to compare it with material found on other sites, and with complete vessels—mainly from Western collections. One question still remains to be answered; where was this porcelain manufactured? All the Yüeh ware was undoubtedly produced in Chekiang, and some could have been made in Ch'ing-tê Chen in Kiangsi where this ware has been found. Southern China was the logical source for the ceramics exported to the Near East in the 9th century from ports like Canton, Lung-pien near Hanoi, Ch'uan-chou and Yeng-chou. This could also be expected in the case of the porcelain. From recent excavations and investigations of kiln sites in South China, it has been confirmed that porcelain was made in this part of the country from T'ang onwards. In 1966 the author had the opportunity of visiting several ancient kilns near Ch'ing-tê Chen, including one from T'ang. The wasters of two lobed bowls which had become fused together in the firing, comes from this kiln, and is a type of vessel in sugary ware with bluish tinted glaze, which comes very close to those described from Fostat. All kinds of so-called *ying ch'ing* or *ch'ing pai* ware can be picked up at many kilns in the same area, and obviously most of the early porcelain made for export comes from Kiangsi. There is every reason to believe that even the porcelain from T'ang and the Five Dynasties made for export, emanated from Southern China.

* * *

Ying ch'ing (Ch'ing pai) from Sung Pls. 19-25

In our account of the porcelain from T'ang and the Five Dynasties, we have preferred not to give any particular name to this ware. When Ashton published the sherds with the big lotus-petal design, he called it *ying ch'ing*. Li Wen Hsing claims that this ware comes from Ch'ing-tê Chen only, and the phoenix ewer at the British Museum—a refined variety of the ware—is said to come from Ch'i-chou, which is close to Ch'ing-tê Chen. We now know that so called *ying ch'ing* or *ch'ing pai*, was made at many kilns in Kiangsi, Fukien, Chekiang, Anhui and Yünnan, and it is almost impossible to tell from where the individual pieces came. It is most reasonable to believe that all the early porcelain found at Fostat was made in Fukien or Kiangsi, but definitely not in North China.

An important group of porcelain from Fostat that has long been known, is *ying ch'ing* or *ch'ing pai* from Sung and Yüan. A vast material was also collected during the latest excavations, and will be described in this section, as it belongs to the type long ago classified under this name. The most frequent type of vessel identified among the *ying ch'ing* sherds is again a variety of bowls, dishes and cups. Only a few sherds can belong to jars, a box and some kind of a figure, which confirms the impression that the ceramics imported from China were really used in Egypt. Among the *ying ch'ing* sherds are some that have been mended and used again, proving that nothing was thrown away before it was really necessary.

The sherds can be classified after the decoration on the surface. Three different groups are represented:

1. Plain glazed ware.
2. Incised decoration, sometimes combined with carving.
3. Moulded decoration.

Characteristic for all these categories is the sugary ware and the thin translucent glaze in shades of light blue or green, sometimes without crackling, but very often minutely crackled. The quality, technical as well as artistic, can vary considerably, but on the whole it is high on the sherds of ceramics made for Fostat. The dating of this ware will be discussed later.

* * *

Plain Glazed Ware Pls. 19, 20.

There are surprisingly few sherds from vessels without any decoration, which points to the fact that customers in the Near East preferred Chinese ceramics with a decoration of some kind. It is also interesting to note that the few undecorated sherds belong to vessels of high technical quality.

Dish (Pl. 19: 1, 2) Shallow, with six-lobed rounded sides, horizontal brim and sunken exterior base. (Fig. 60). It is thinly potted in pure white porcelain and covered with light bluish glaze, minutely crackled. There are iron dots on the exterior base. Diameter 116 mm., height 23 mm.

This type of *ying ch'ing* porcelain is common for stem-cups, small bowls and dishes, and is found in Western collections. The date would be Northern Sung.

Bowl (Pl. 19: 4) Shallow, with rounded six-lobed sides and scalloped lip. (Fig. 61). Bevelled foot-rim. White sugary ware, with light blue pure glaze ceasing above the foot-rim. Iron spots on foot-rim and underneath base. Sherd from base and side. Diameter 120 mm., height 34 mm.

The shape and potting of this bowl is reminiscent of the lobed T'ang bowls and the porcelain on Pls. 12 and 14, but the glaze is more bluish and typical for *ying ch'ing* ware. The date would be early Sung.

Dish (Pl. 19: 3) Square, with widening straight sides and circular, bevelled foot-rim. The shape of the lip is uncertain, but it has most probably been four-lobed. The glaze is light blue and minutely crackled, covering the foot-rim. Diameter of foot-rim 70 mm. It has been difficult to find any parallel to this dish. Square dishes are, however, known in Liao porcelain (Kempe collection Nos. 390, 392, 393). The date of this dish would, therefore, be early Sung.

Dish (Pl. 19: 5) Shallow, with somewhat concave interior base and rounded lobed sides. Straight foot-rim. (Fig. 62). From the fragment it is difficult to reconstruct the sides and lip of the dish, but most probably it was scalloped or foliated. Diameter of foot-rim 46 mm.

Dish (Pl. 20: 1) Shallow, with flat base, rounded sides and bevelled footrim, out underneath. The sides are thinly potted. Cavetto between base and sides. Covered with light blue glaze, uncrackled and ceasing well above the foot-rim. Diameter of foot-rim 60 mm.

Bowl (Pl. 20: 2) Shallow with somewhat concave interior base, rounded sides and bevelled foot-rim. Cavetto between sides and base. Pure greenish-blue glaze running in tear-drops on exterior of foot-rim. Base unglazed underneath. Diameter of foot-rim 70 mm.

Bowl (Pl. 20: 3) Shallow, with concave interior base, rounded sides and solid base. Low and broad foot-rim. (Fig. 63). The glaze is light blue, uncrackled, but with sand grit on the interior. Diameter of foot-rim 60 mm.

Bowl (Pl. 20: 4) Shallow, with rounded sides and bevelled foot-rim. (Fig. 64). Light blue even glaze, also covering the foot-rim except for a thin iron-coloured string on the edge. Diameter of foot-rim 60 mm.

These are the main types of undecorated vessels, and do not add anything to our knowledge on this group of Sung porcelain.

* * *

Ying ch'ing with Carved and Incised Decoration (Pls. 20-24)

By far the greatest number of sherds in *ying ch'ing* porcelain found at Fostat are decorated with various floral patterns. As on Yüeh ware, there is one type of decoration which has been carved and incised, thus making a relief pattern. The

sherds all belong to bowls with flat bases and rounded sides, of types often found in this ware.

Bowl (Pl. 21: 1, 2, 3) Shallow, with flat wide base, rounded sides and low, bevelled foot-rim and sunken exterior base. (Fig. 65). The interior is decorated with a big peony flower and leaves, carved deep into the paste, and with a light comb-design on the petals and leaves. On the exterior, the carved pattern of narrow petals gives the impression of a chrysanthemum calyx. The petals overlap each other and end c. 8 mm below the lip. Fig. 66 is a bigger sherd from the side of a similar bowl and gives a better idea of the scroll design and the size of these bowls. The diameter at lip is c. 200 mm., the height is only c. 30 mm. The small sherds 4, 5, and 6, also belong to similar bowls. All sherds are of the same sugary ware, and the glaze is light greenish blue with fine crackling. The glaze covers the whole vessel except for the exterior base.

This type of carved and incised decoration on *ying ch'ing* seems not to have been used very often on bowls or other vessels known from Western collections, as it is not listed in Wirgin's survey. The big peony flower has its closest parallels in Northern celadon, especially among the patterns grouped by Wirgin under peony flower design categories E-F.²⁹)

A few bowls with carved and incised floral patterns, but without the relief, are related to this more plastic design.

Bowl (Pl. 21: 7) Shallow, with flat base, rounded sides, straight foot-rim and sunken exterior base. The interior is decorated with a large peony flower with a curved stem and surrounded by leaves. The outlines are again carved, and "combing" is used on petals and leaves. In this case, however, the pattern does not stand out in relief, but thanks to the blue in the glaze, the design is very clear compared to most of the decoration found on *ying ch'ing* porcelain. The peony pattern is also somewhat more free and sketchy than on the previous bowl, reminiscent of an ink painting. On the exterior the same radiating narrow petals are irregularly incised as on No. 1. The porcelain is pure white, with sugary body and light bluish glaze, minutely crackled. Diameter of foot-rim 70 mm., at lip c. 200 mm. Again this pattern is not common on the bowls published by Wirgin.

Bowl (Pl. 22: 1) Shallow, with rounded sides, solid flat base and high, slightly bevelled foot-rim. Fig. 67. This base fragment shows only the centre of a carved peony flower, which is still more conventionalized than those already described. The deep cuts and combed lines are again used, but filled with glaze which leaves the surface even. The glaze is light bluish, and covers the foot-rim and part of the exterior base. Diameter of foot-rim 65 mm.

A special group of incised decoration is represented on the fragments on Pl. 22: 2-7. The design is incised in free drawing which is not easy to read.

Bowl (Pl. 22: 3) Shallow, with concave base and rounded sides, bevelled thin foot-rim and flat exterior base. The interior is decorated with an incised pattern of peonies with pointed leaves and two boys climbing among the flowers. The base fragment is only half of the centre with the leg and lower body of one child. This pattern is well known from many *ying ch'ing* bowls, described by Wirgin as type Cp. 14. It is reproduced on Fig. 17 a, b, d, and Pls. 19 and 20. Our fragment comes very close to the bowl on Pl. 19 a, in the Cleveland Museum of Art. The design is again incised with great freedom and energetic movement in the lines. The pattern is more reminiscent of breaking waves than peony flowers, but when the entire motive is seen, the peonies are easy to recognize (Fig. 69). The sherd is of white sugary ware, but the glaze is now rather worn, with a light greenish nuance and minutely crackled. Diameter of foot-rim 75 mm., at lip it might have been 235 mm. The small sherd Pl. 22: 2, is from the side of a similar bowl, just below the lip. The base fragment Pl. 22: 4, is also from a similar shallow bowl with a still more dissolved peony design. Here, it is only a dance of curving lines, rhythmically spread over the surface. The original pattern is now changed into an abstract design which is very common on many *ying ch'ing* vessels. Diameter of foot-rim 58 mm.

Bowl (Pl. 22: 5, 6) Shallow, with small flat interior base, rounded sides and bevelled foot-rim, sunken exterior base. The only difference from the previous bowl is the cavetto on the interior base. (Fig. 68). The pattern is related to those just described—a dissolved floral design. The glaze is again light bluish and even, and the exterior is minutely crackled. Diameter of foot-rim 58 mm. The sherd on Pl. 22: 7, belongs to a similar bowl.

The type of pattern represented on the bowls reproduced on Pl. 22, has been treated by Wirgin, and he has suggested the date for its first appearance to about 1100.

Bowl (Pl. 20: 5) Shallow, with slightly concave interior base, rounded sides and very low flat foot. This bowl has a more unusual incised design. In the centre is a lotus with a leaf and *Sagittaria* in a pond. On the sides around the centre, three peonies alternate with three birds. Of the birds a standing swan without head can be recognized. (Fig. 71). Only the bushy tail of the second bird makes it difficult to identify, and the third is broken off. The sherd was found at Fostat in the 1930's, and given to H. M. King Gustaf VI Adolf. It is of sugary ware with light blue fine glaze, only partly crackled. Diameter of foot-rim 63 mm. at lip c. 200 mm.

It has not been possible to find any parallel to this pattern on *ying ch'ing*. Swans drawn inside an oval are found on a bowl from a tomb in Hupeh, dated 1113 (Kao Ku 1965: 1, p. 23). (Fig. 72). The combination of the oval panels on the sides and a lotus in the centre, has not been possible to trace. In Ting yao this composition is more common. There is a good example in the Kempe collection (Cat. No. 456). Wirgin has dated the design to Northern Sung.

In connection with the lotus petal design on early porcelain, we had reason to compare this with similar patterns found on other wares. A characteristic version of the petal design is also found in *ying ch'ing*, and represented among the sherds found at Fostat.

Bowl (Pl. 23: 2) Shallow, with rounded sides, concave interior base and high, bevelled foot-rim and sunken exterior base. Interior decorated with incised design of dissolved type as seen on Pl. 22. 3-7. It is a combed floral pattern which is hard to read under the bluish, minutely crackled glaze. On the exterior, there is a carved pattern with pointed petals arranged in several rows and overlapping each other. This type of petal design is rather different from the lotus petals on earlier porcelain and Yüeh yao. Good examples of the exterior decoration are found in the Kempe collection (Cat. No. 526-528). Wirgin has dated the "Type Cp. 21 Carved Petal" to Northern Sung, which seems reasonable. The sherd has the typical white sugary body and is covered with light bluish, minutely crackled glaze. Diameter of foot-rim 60 mm. Another sherd (Pl. 23: 3), also seems to come from a bowl. It is of very fine quality, with the petals distinctly carved, and the glaze pure light blue, without crackling. On the interior there is a floral design related to that on sherd No. 2. The exterior is covered with sharply cut pointed petals overlapping one another in several whorls. The pattern is carved with great skill, and the details can be seen through the pure glaze. The sherd is not big enough to give any information regarding the original shape and size of the bowl.

Many more sherds could be selected from the *ying ch'ing* group, but only a few more can give us information about the variety of patterns on this ware.

Bowl (Pl. 23: 4) Shallow, with rounded sides, flat interior base and high, bevelled foot-rim with sunken exterior base. On the fragment there is an incised decoration of a somewhat dissolved floral pattern, most probably representing peonies with stalks, flowers and leaves. Between the sprays are combed rows, giving the impression of ripples on water. The light blue glaze is of good quality. Diameter of foot-rim 60 mm.

The pattern seems to be related to that on a bowl in the Kempe collection (Cat. No. 543), and by Wirgin called the "bud tendril."

Bowl (Pl. 23: 5) Shallow, with slightly concave interior base, rounded sides and bevelled foot-rim and sunken exterior base. Interior decoration of dissolved floral design on "combed" background, difficult to read under the light blue crackled glaze. Diameter of foot-rim 70 mm.

Bowl (Pl. 24: 1) Shallow, with interior concave base, rounded sides and straight foot-rim, cut underneath, and convex exterior base. Interior decorated with incised floral design of sketchy leaves, most probably a peony pattern. Light blue crackled glaze. The glaze on the exterior ceases well above the foot-rim, only here and there reaching the cut surface. Diameter of foot-rim 61 mm.

Bowl (Pl. 24: 6) Shallow, with concave interior base, rounded sides, slightly bevelled thick foot-rim and convex exterior base. A sketchy floral pattern on the interior could have been a lotus. The glaze is greyish blue and on the exterior runs in tear-drops on the foot-rim. Diameter of foot-rim 59 mm.

Dish (Pl. 24: 7) Shallow, with rounded sides and horizontal brim, the base most probably flat. Interior decorated with ogee-shaped petals or leaves, incised with combed lines. Greyish porcelain covered with greyish green glaze. Diameter c. 200 mm.

Cup (Pl. 24: 8) Shallow with flat interior base, rounded sides with everted lip and straight foot-rim, cut underneath, concave exterior base. Interior decorated with incised feathery leaves and a flower, probably a peony. White porcelain covered with bluish glaze. Diameter 110 mm., height 35 mm.

Aside from bowls, dishes and cups there are a very few other vessels, assembled on Pl. 25.

Jar (Pl. 25: 1, 2, 3) Ovoid, most probably of *mei p'ing* type (Fig. 73), with short neck and spreading foot. Three sherds from the shoulders of different jars, and decorated with incised "combed" spiral design between horizontal borders. The pattern is very abstract, and too little remains to explain the whole subject. The ware is coarse and sugary, with a greenish to light blue glaze, minutely crackled. It is not possible to give the sizes of the jars.

Box and Cover (Pl. 25: 5) A small fragment from a circular box with vertically fluted sides. Around the sides there has been a horizontal indentation which is reminiscent of the joints in bamboo. The fragment is from the upper part of the box with the flange. Sugary white body, with light blue glaze, flange unglazed. The original shape most probably similar to that on Fig. 74. This type of box is very common in *ying ch'ing*, as can be seen in the Kempe collection (Cat. Nos. 552-555). It is difficult to give any date, as nothing is left of the decoration on the cover. Most of the boxes known are Late Sung.

Figure of a lion? (Pl. 25: 4) This sherd is difficult to identify, but it could have been from the neck and mane of a seated lion.

* * *

Ying ch'ing with Moulded Decoration (Pl. 25: 6, 7)

Surprisingly few sherds with moulded design have been found at Fostat. As both fragments on Pl. 25 belong to dishes of more uncommon types, it has been considered necessary to describe them.

Dish (Pl. 25: 6) Square, with straight widening sides, four-lobed lip. Flat base and uncertain foot-rim. A tiny piece of the base with a thin line in thread relief remains, giving evidence of a moulded design. It has not been possible to find a similar vessel except in Liao porcelain which was earlier made in square shapes and decorated in thread relief. Cf. Kempe collection Cat. No. 390, 392.

Dish or Bowl (Pl. 25: 7) Shallow, with concave interior base, rounded sides and everted foot-rim. Interior decorated with a moulded pattern of birds in the centre, framed by lobed sides with spiral scrolls in each lobe. Only the head, neck and front part of body of one bird in flight, and two spiral volutes from the sides remain. It has been impossible to find another dish of this type. White porcelain covered with light bluish glaze. Diameter of foot-rim 47 mm., at lip c. 140 mm. Late Sung.

The *ying ch'ing* (*ch'ing pai*) sherds reproduced on Pls. 21-25 are only a selection of many more found at Fostat. Although the list of shapes and patterns is not complete, those described illustrate the main types. Again there is a marked preference for certain patterns, e.g. comparatively realistically rendered peony flowers. So far, no vessels have been found decorated with the same designs as those on Pl. 21: 1-6. The dissolved peony designs on Pl. 22 are more common, and so are the patterns on Pl. 23. In general it can be said that the bowls and dishes of comparatively large sizes predominate, but it is the type of vessel and the incised decoration that is of importance. All the objects listed could well have arrived in Fostat before 1169.

Ting yao (Pl. 26)

Since the Sung period Ting yao has been considered the most sophisticated of all Sung porcelains, and is the most admired by the Chinese. The finest specimens of this refined ware were inherited in families, and did not leave China until the present century. It is, therefore, understandable that very few Ting vessels of good quality are to be found among export wares in the Near East or anywhere else. Among all the thousands of sherds from Fostat, it has been difficult to pick out any real Ting yao. There are less than ten pieces, and they can be described rather shortly.

Bowl (Pl. 26: 1) Shallow, with rounded sides, probably in open bell-shape. The sherd is too small to give information as to the actual shape. The interior is decorated with an incised pattern of a lotus flower and a leaf. Only the tip of one petal and half a leaf remain. The entire pattern was most probably a big lotus flower surrounded with conventionalized leaves as on Fig. 75.

Dish (Pl. 26: 2) This sherd belongs to a large circular dish or tray with a diameter of c. 300 mm. Here the decoration is moulded. The interior has been decorated with an elaborate pattern similar to that on a dish in the Carl Kempe collection

(Cat. No. 459), or on vessels reproduced by Wirgin on Pls. 78, 79. What remains of the pattern shows leaves, probably peony leaves, encircled by three lines in thread relief. Petals radiate from foot-rim towards lip on the exterior. The ware is typical for Ting, and the glaze is cream-coloured with tear-drops on the exterior. The lip is unglazed.

Dish (Pl. 26: 3) Circular, with rounded sides, horizontal brim and flat base and low straight foot-rim. This sherd is not big enough to give an idea of the whole dish, but it has most probably been similar to No. 401 in the Kempe collection. Ting ware with creamy glaze. Diameter c. 300 mm., height uncertain.

Bowl (Pl. 26: 4) Shallow, with rounded sides, everted lip, flat base and straight foot-rim. The shape is not uncommon among more simple Ting yao. Cream-coloured glaze, with tear-drops on foot-rim which is mostly unglazed. Diameter 160 mm., height 32 mm. (Fig. 78).

Bowl (Pl. 26: 6) Shallow, with widening sides and everted lip, flat base and uncertain foot-rim. Again the glaze is the creamy colour of Ting yao, and the base is unglazed. It is interesting to note the two holes at the broken edges, which show that the bowl once was mended, as is the case with so many of the sherds found at Fostat. Diameter c. 210 mm.

Box and Cover (Pl. 26: 5) Barrel-shaped with bevelled base. The fragment is from the base and part of the side with a piece of the flange for the cover. The shape is not a common one among the boxes known in Ting yao. Closest is a box in the Kempe collection from late T'ang (Cat. No. 343), but with a higher foot-rim (Fig. 77). The glaze is creamy, somewhat greenish, and on the exterior ceases well below the flange. The interior of the box is partly glazed, underneath it is unglazed and has three spur-marks. Diameter 70 mm.

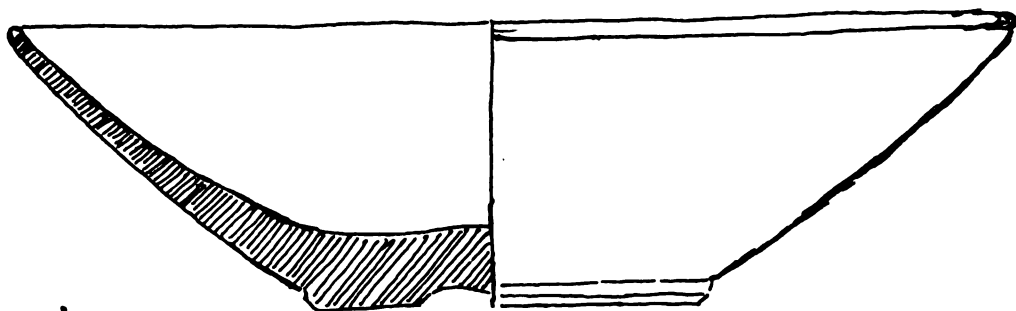
Cup (Pl. 26: 7) Shallow, with somewhat concave interior base, rounded sides and high everted foot-rim. The cup may have been half-spherical. (Fig. 76). The base fragment is of greyish white porcelain, finely potted with pure white glaze on the interior, which ceases on the exterior well above the unglazed foot-rim. Diameter of foot-rim 32 mm., at lip c. 100 mm. This type of ware is found in the Kempe collection (Cat. Nos. 422, 423).

NOTES

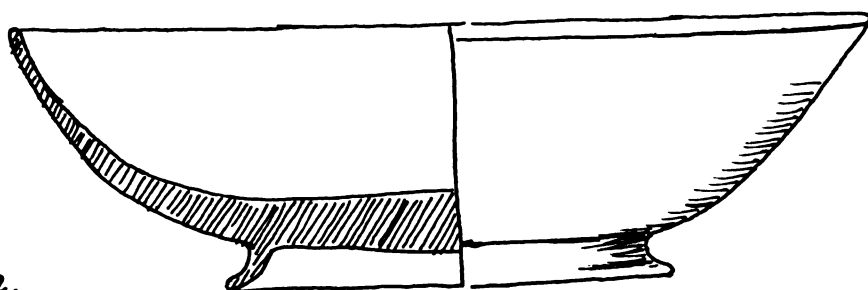
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- ¹⁶⁾ Jan Wirgin, op. cit.
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- ¹⁸⁾ Hobson, op. cit.
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FIGURES

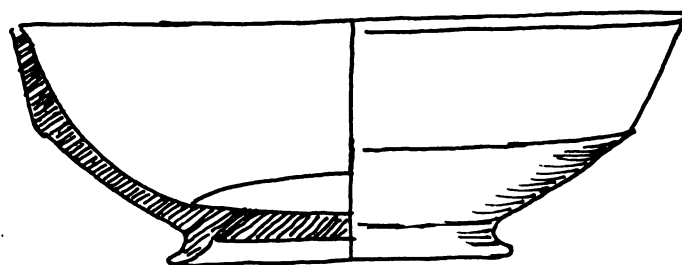
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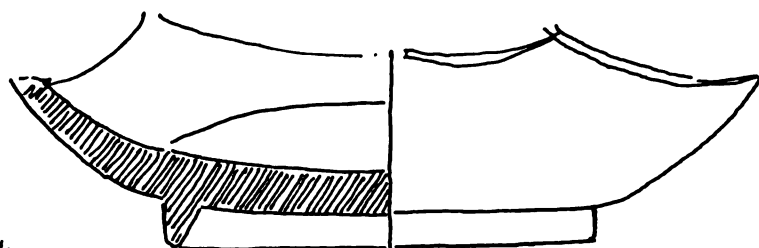
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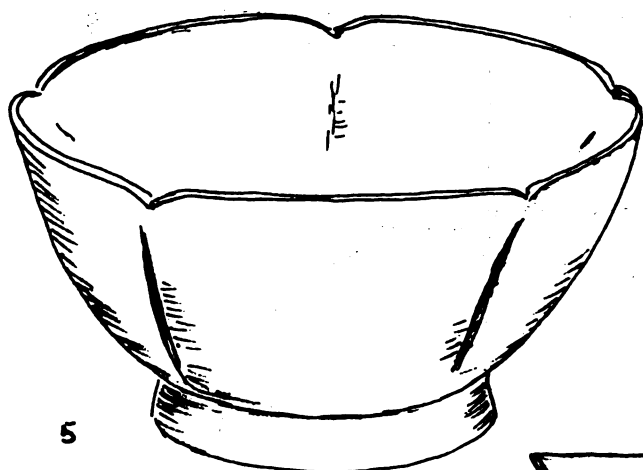


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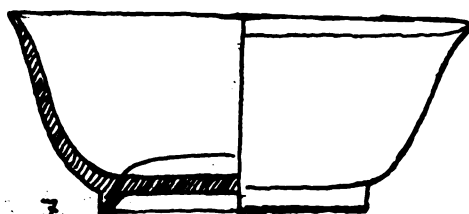
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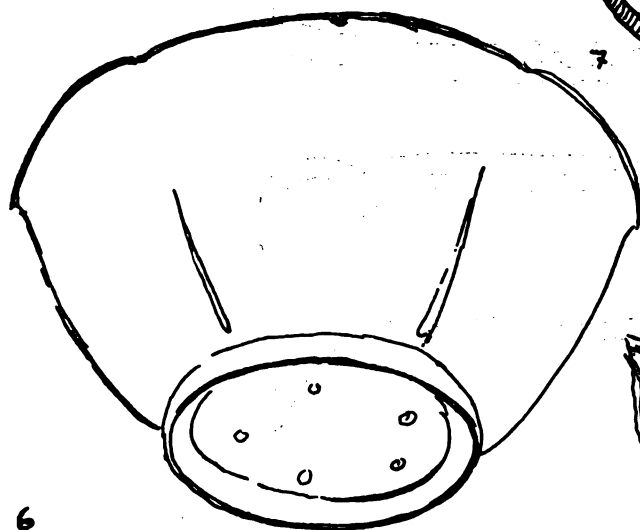
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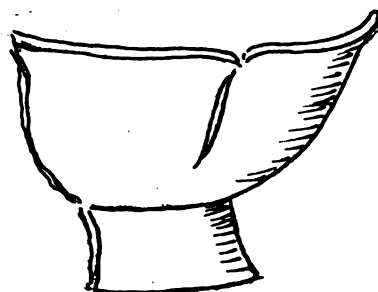
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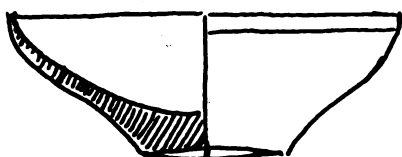
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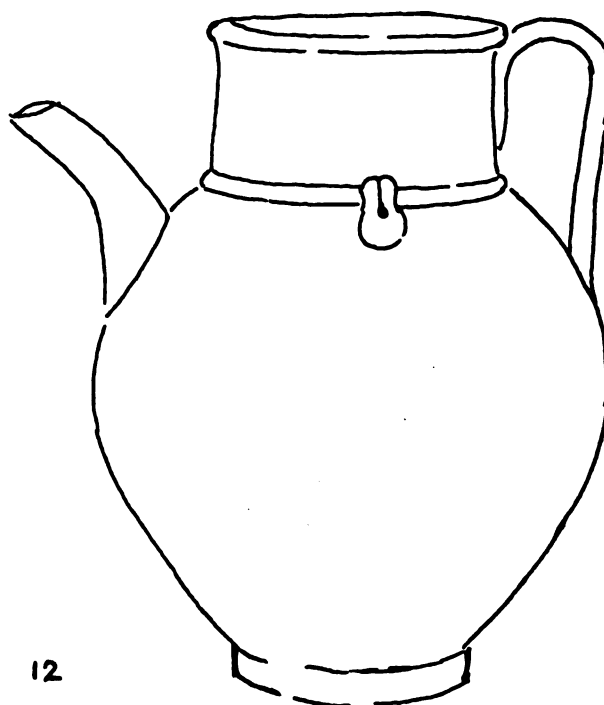
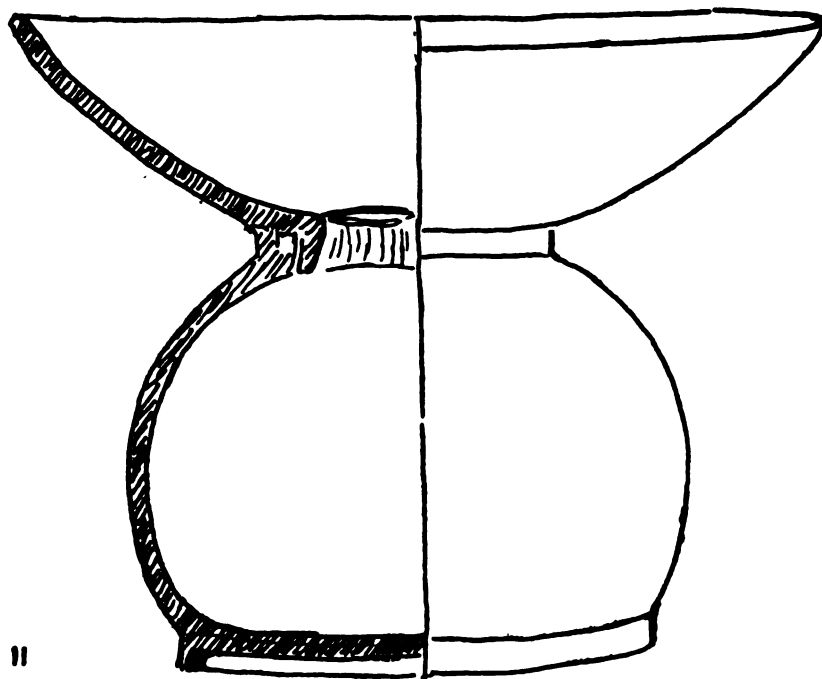


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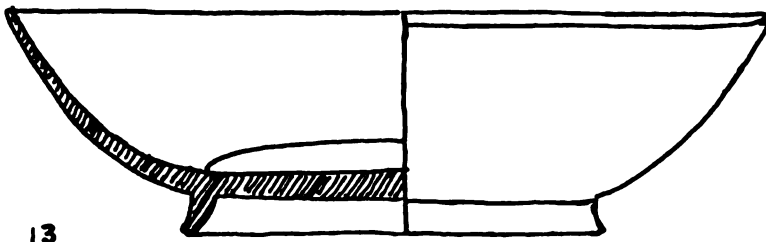


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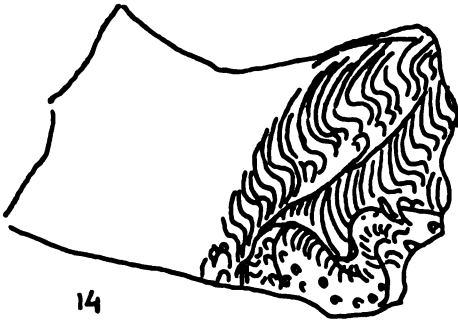
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Figs. 13-17



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Figs. 18-24

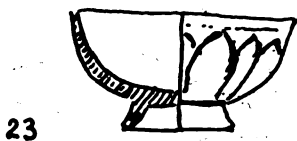
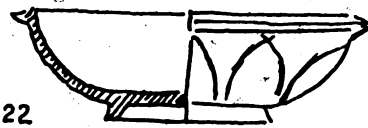
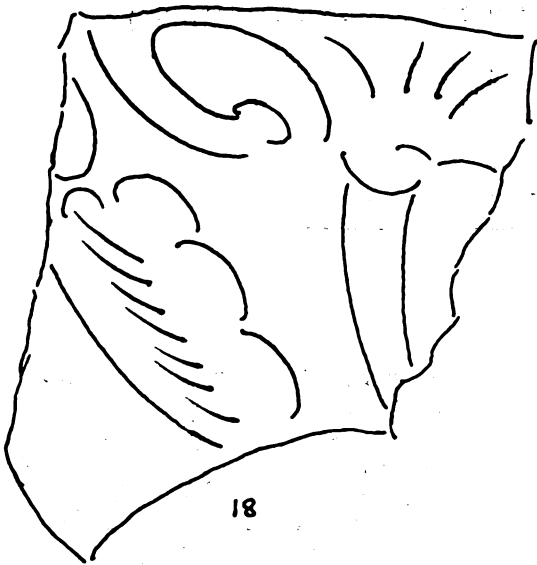


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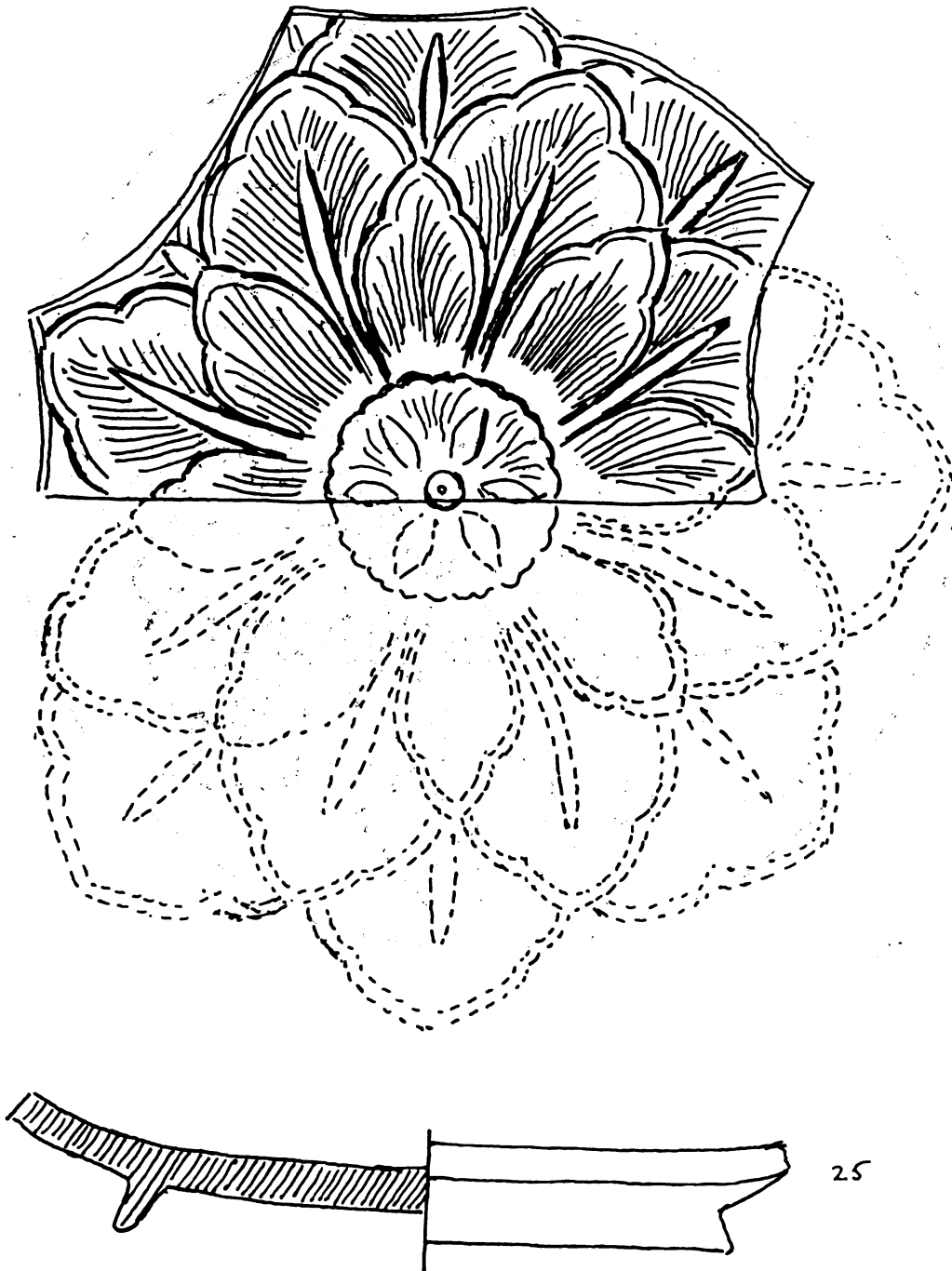
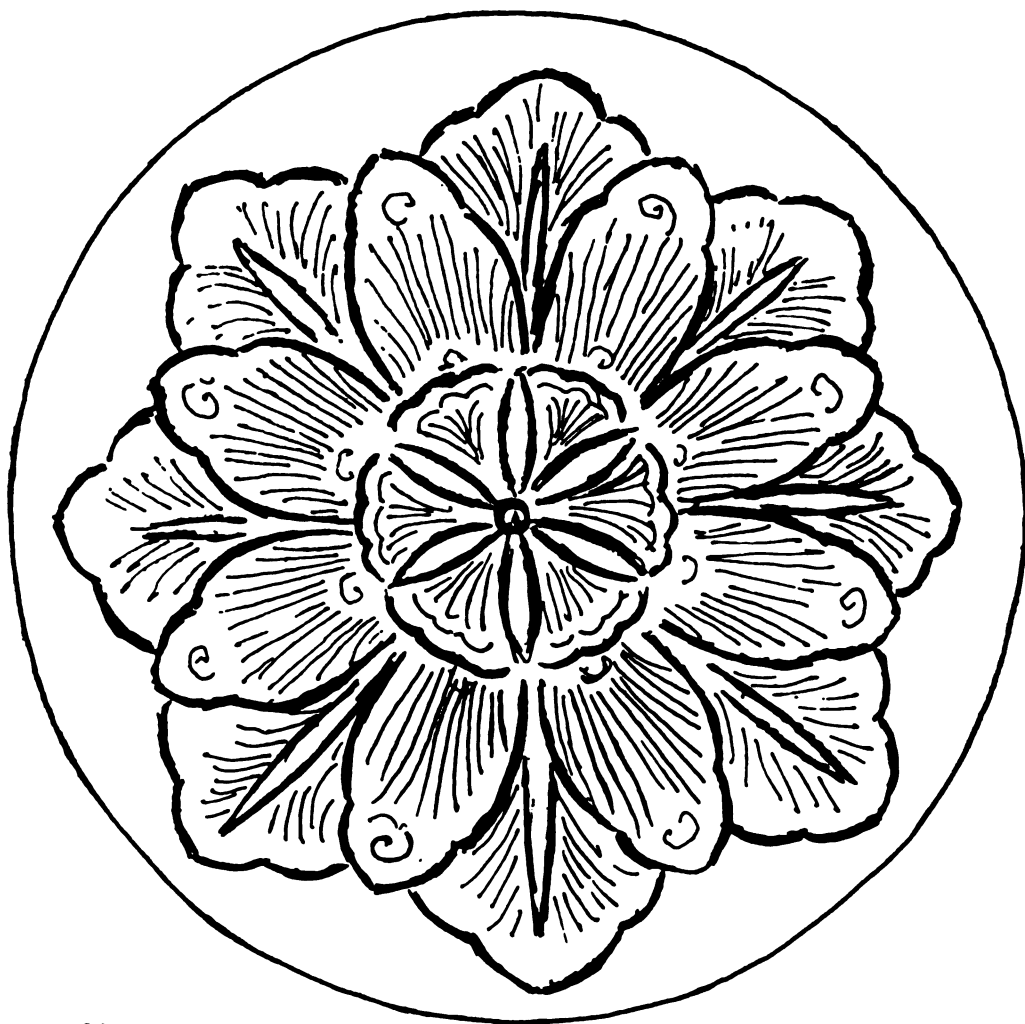


Fig. 26



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Fig. 27

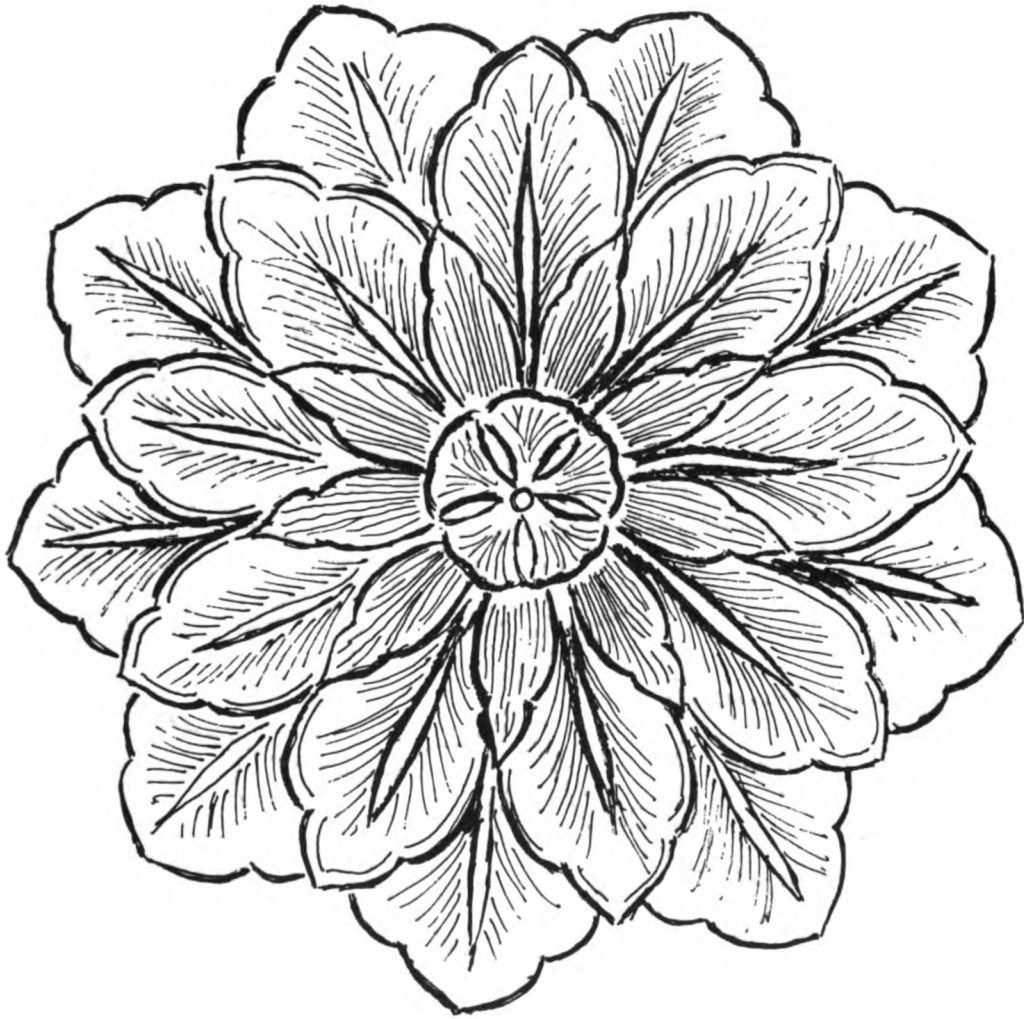
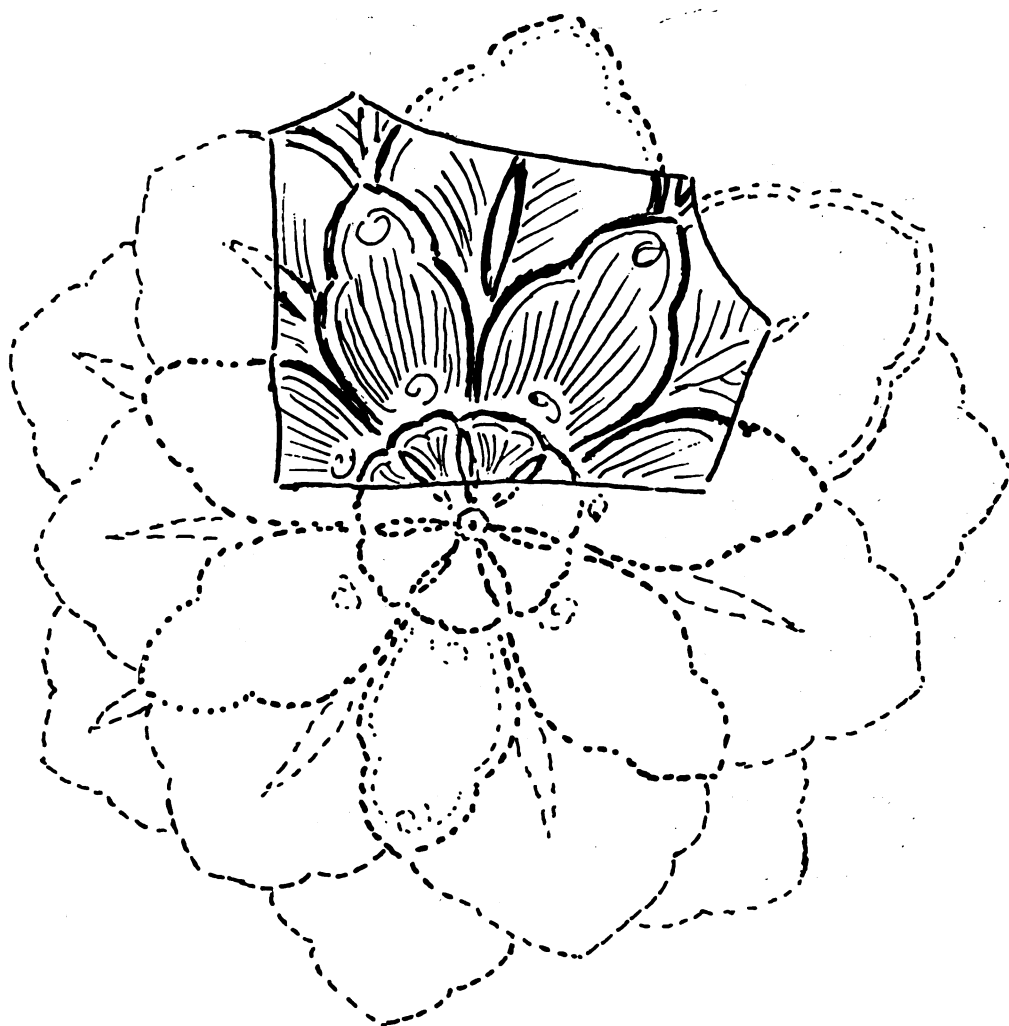


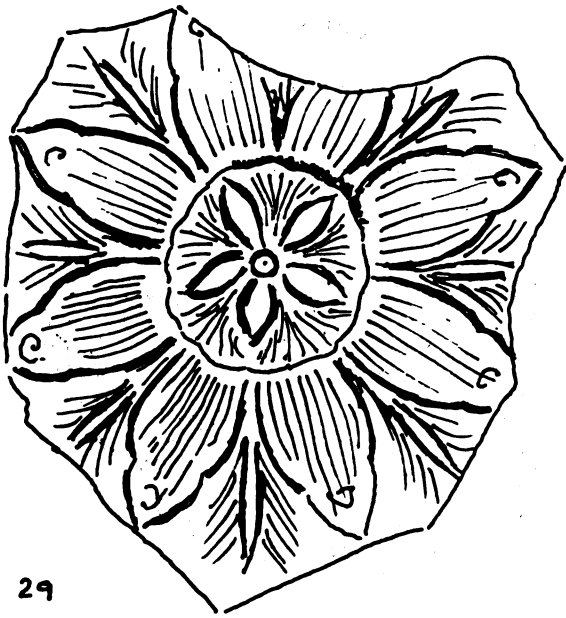
Fig. 28



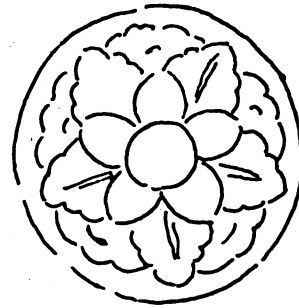
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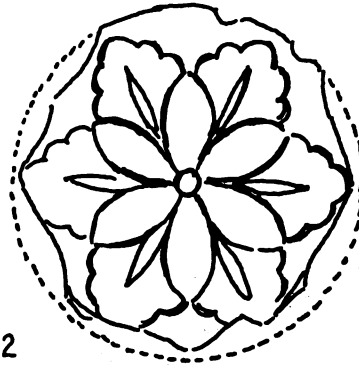
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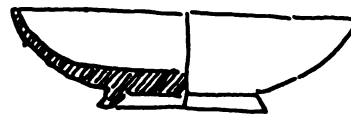
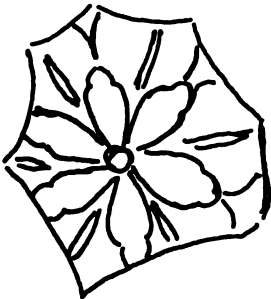
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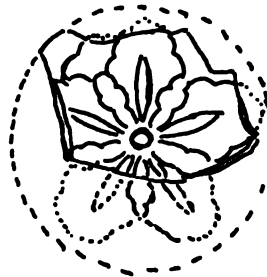
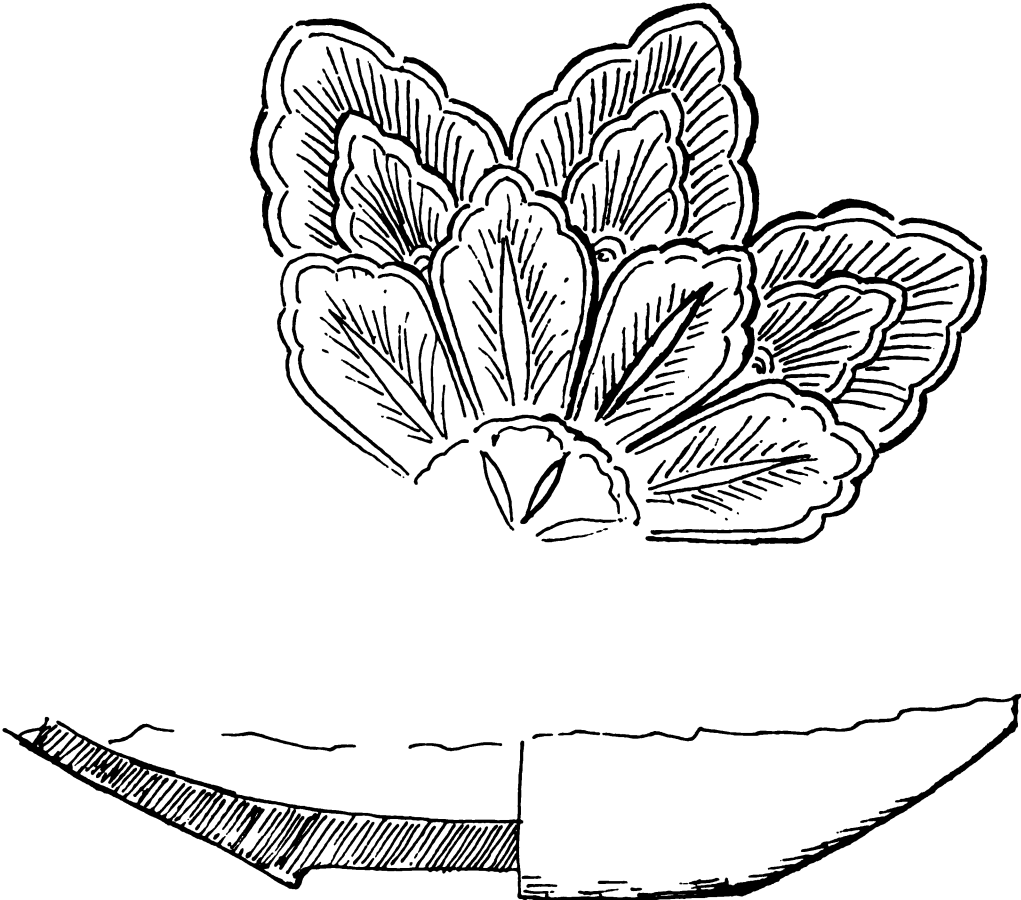


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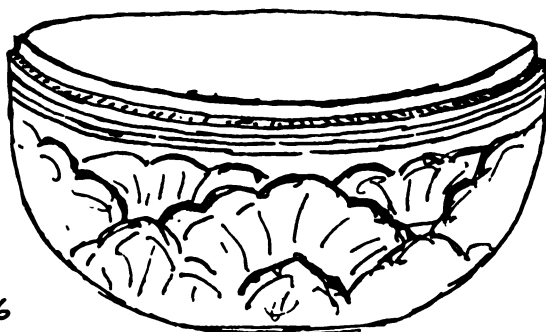


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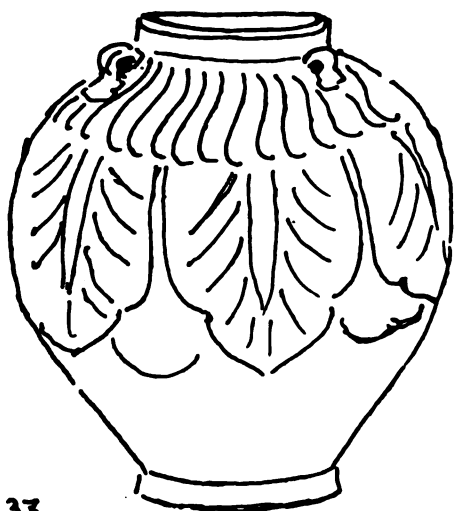
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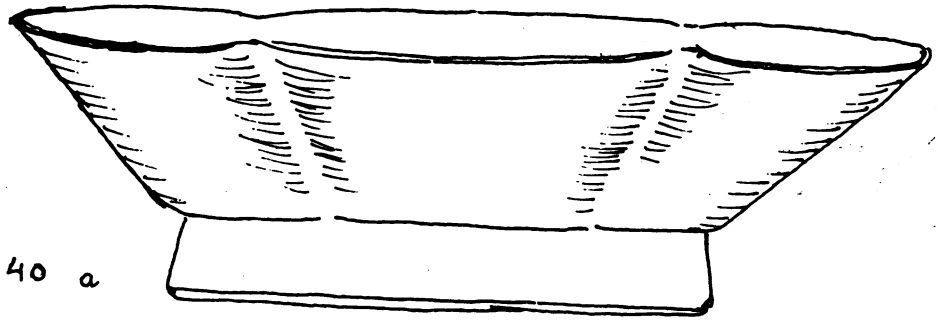


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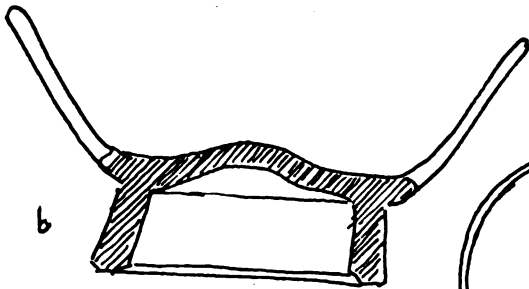


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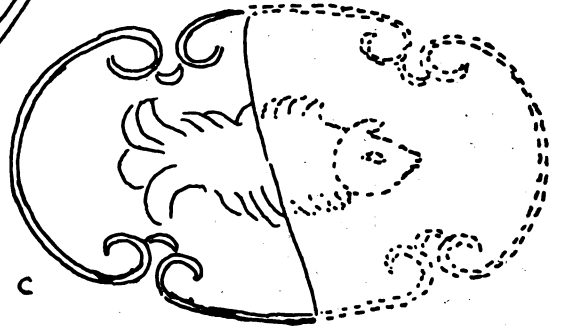
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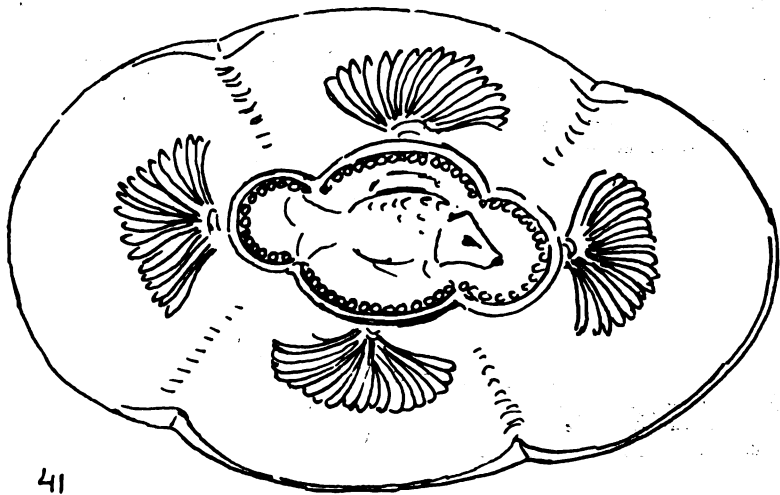
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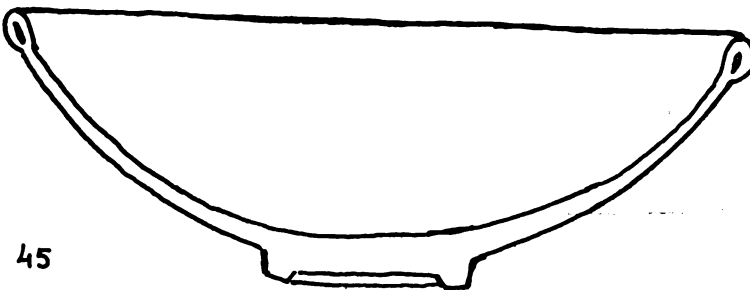
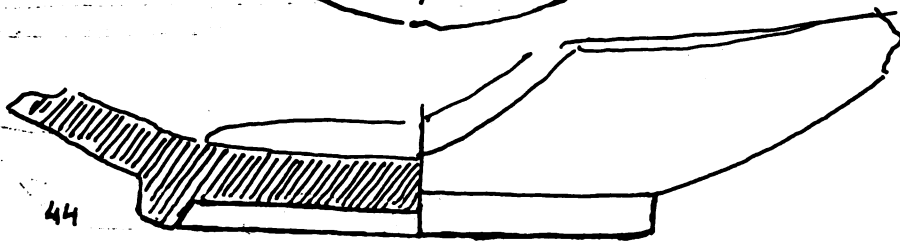
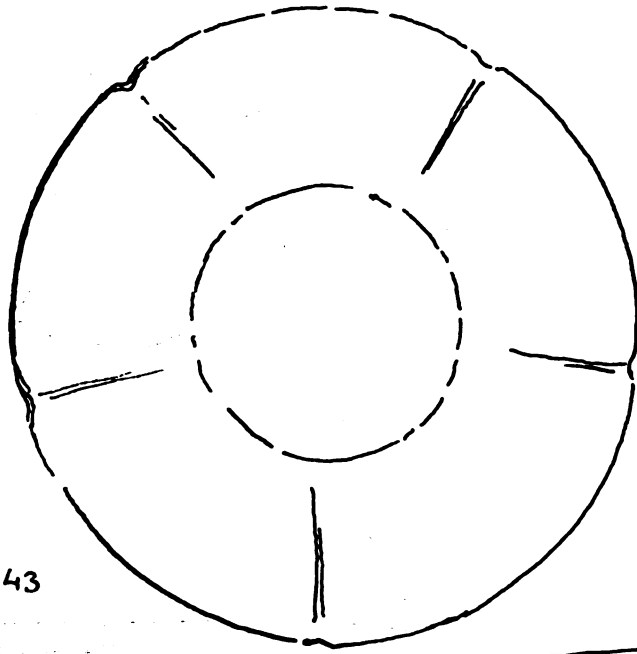
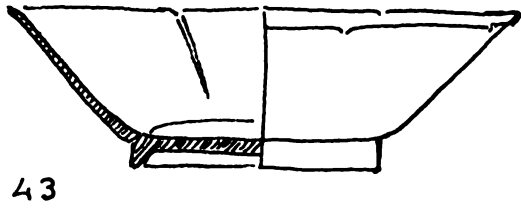
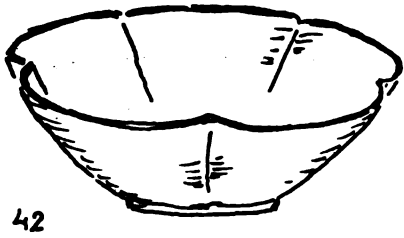


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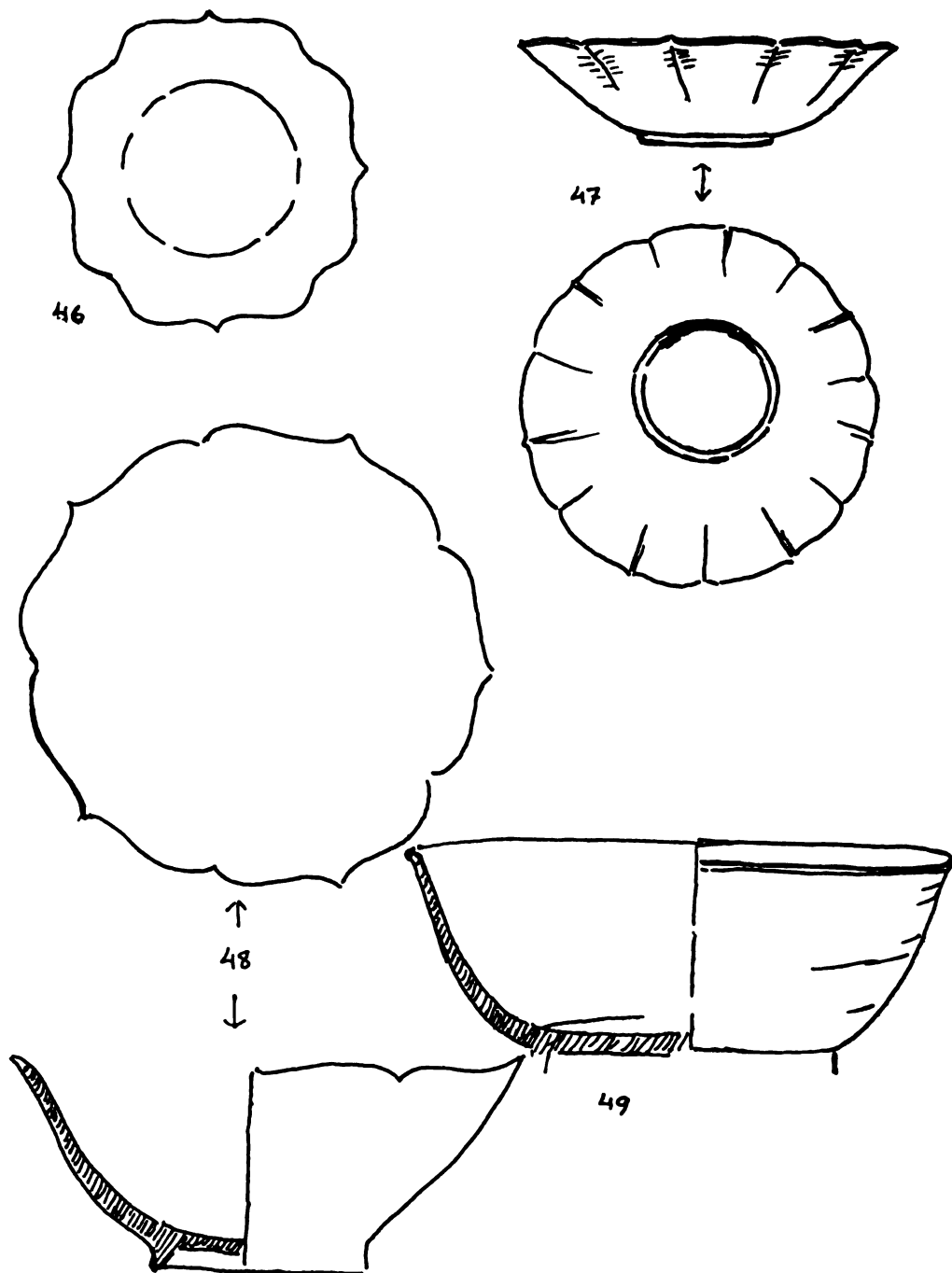


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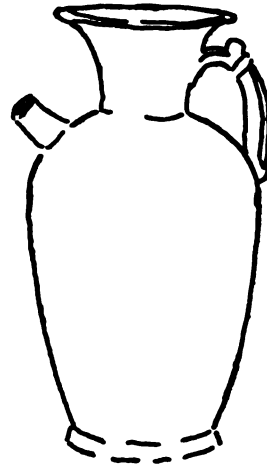
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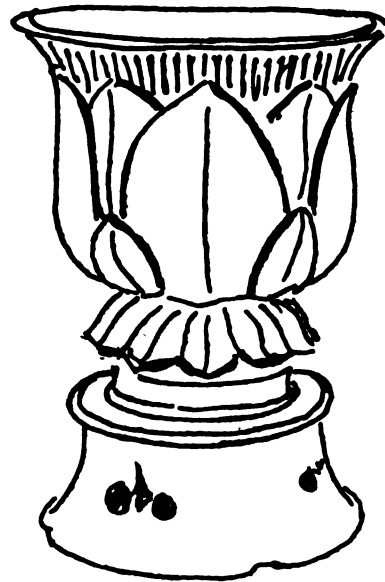
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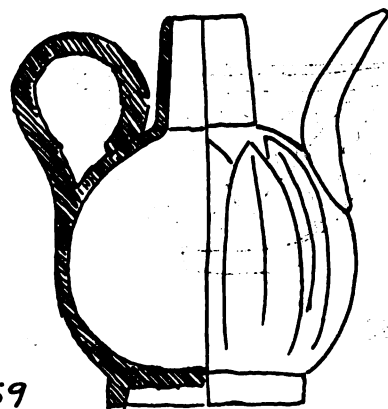
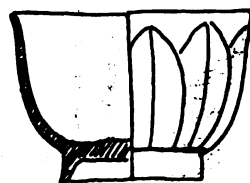
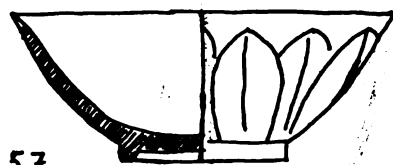
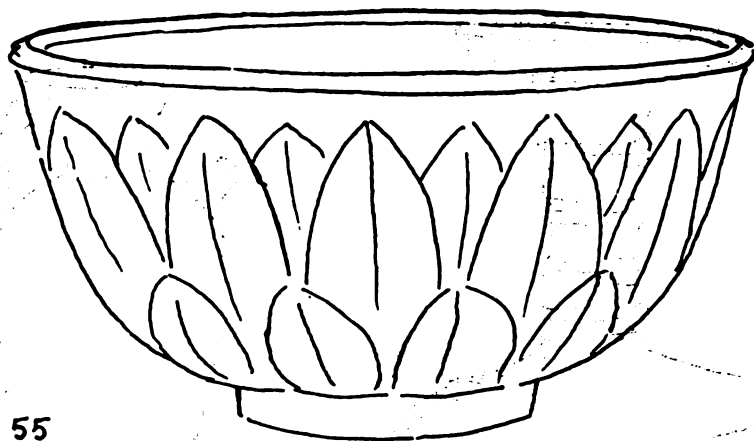


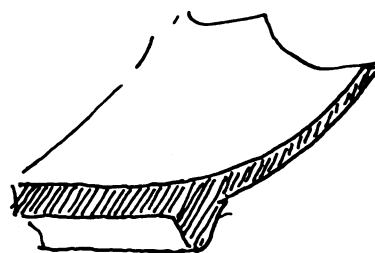
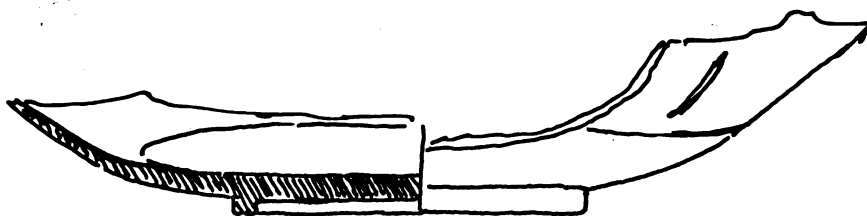
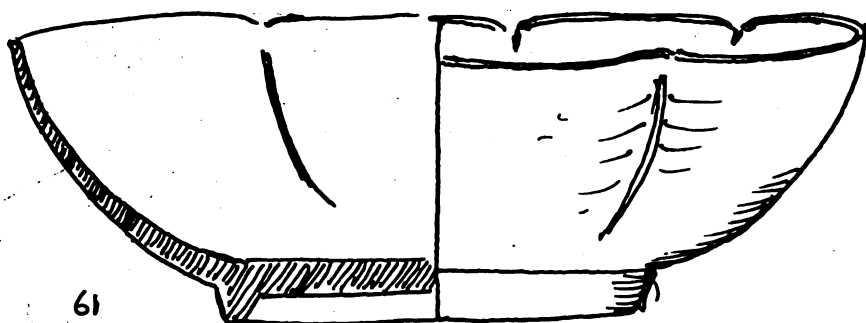
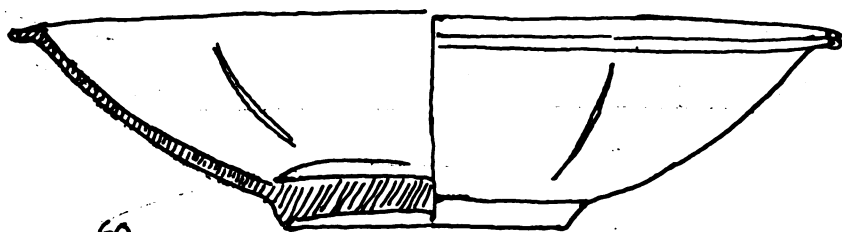
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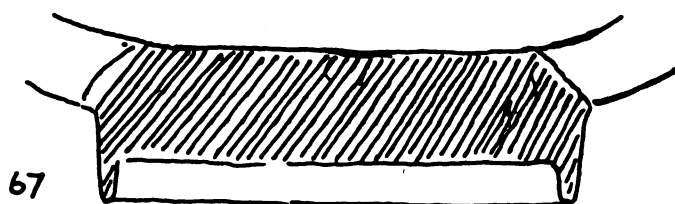
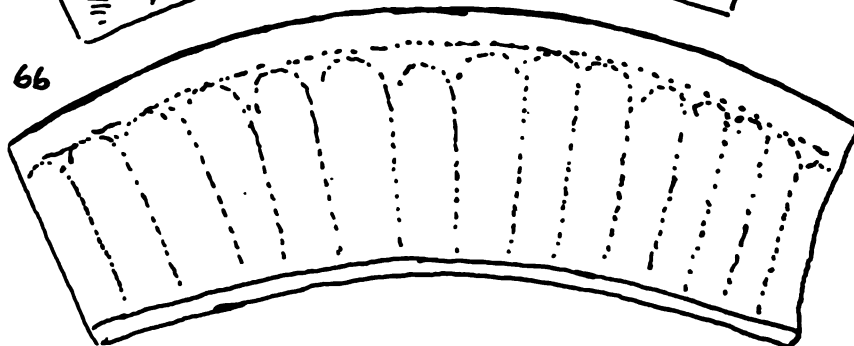
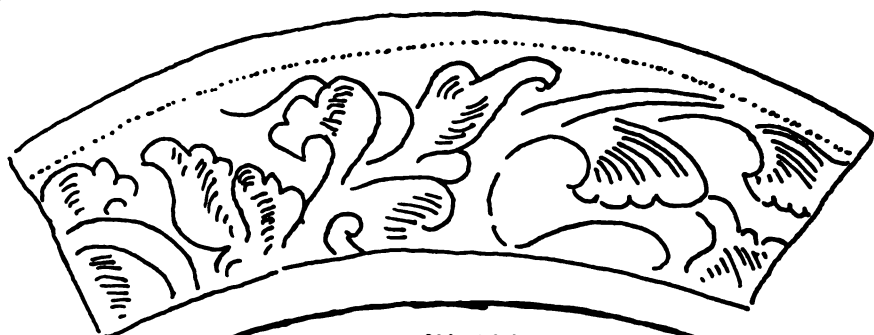
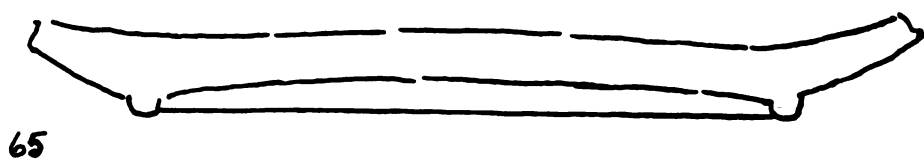
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Figs. 55-59





Figs. 65-68



Figs. 69-72



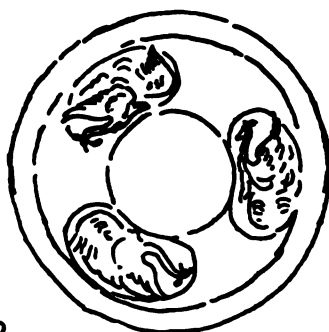
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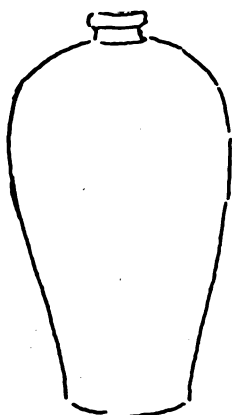


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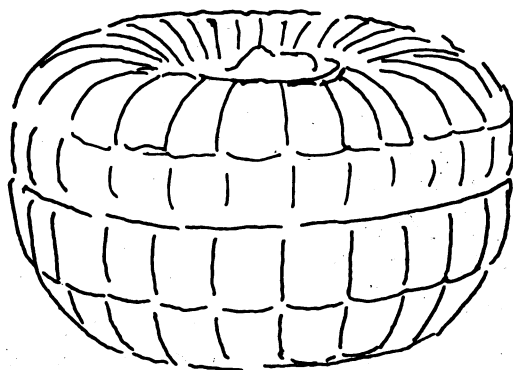


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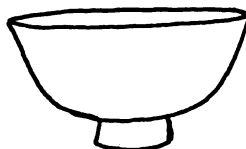
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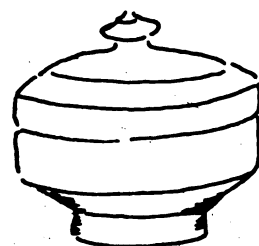
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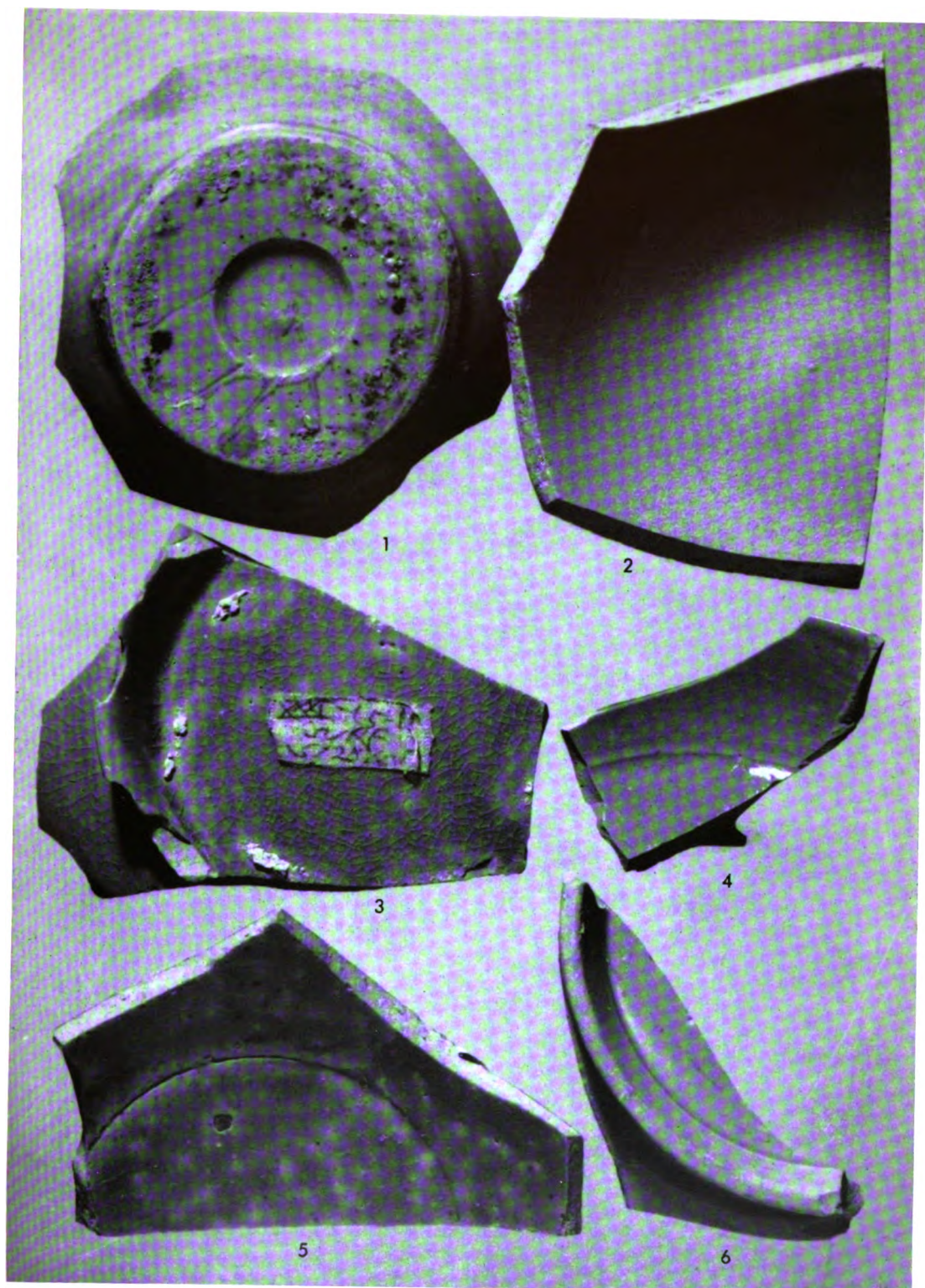


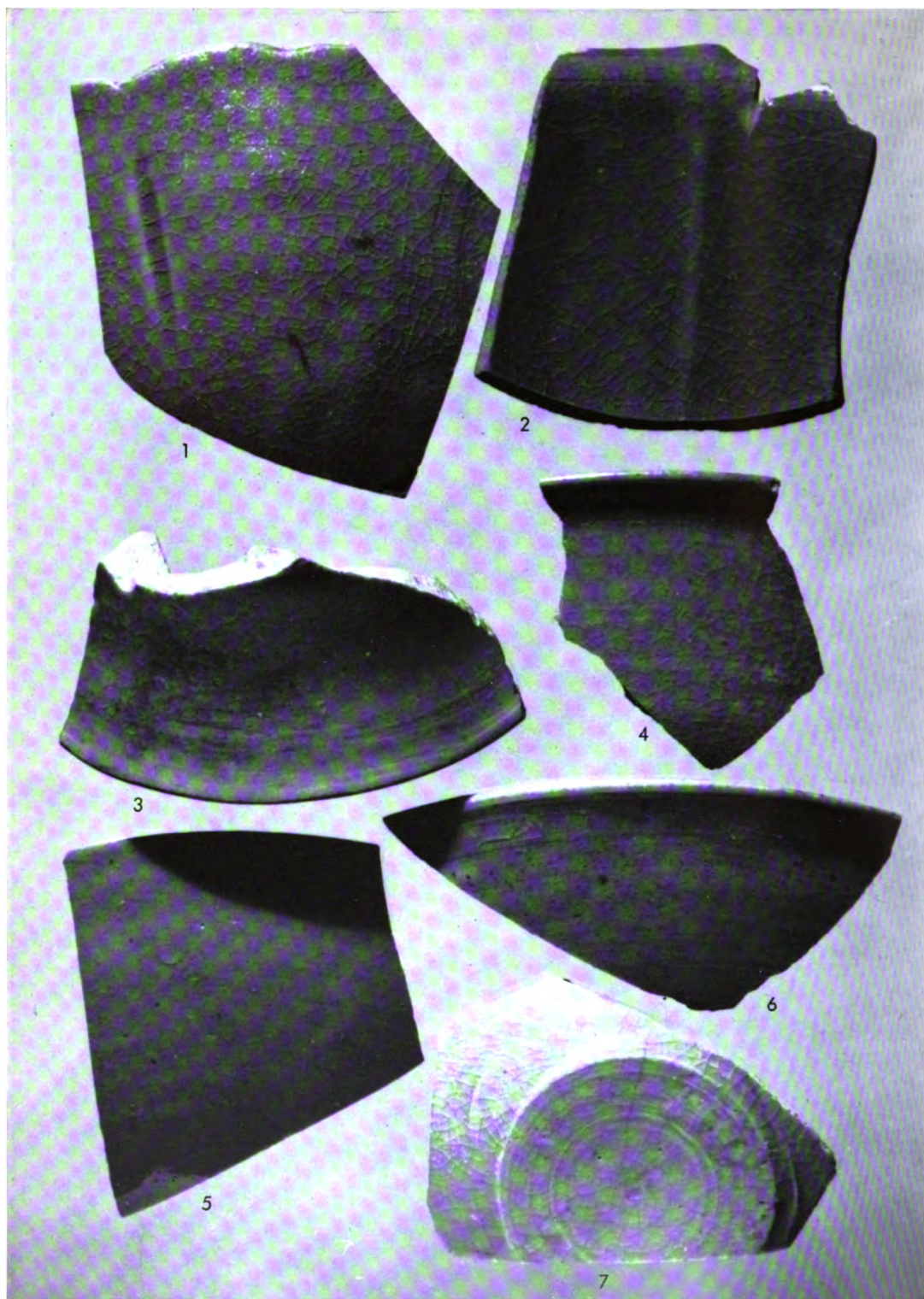
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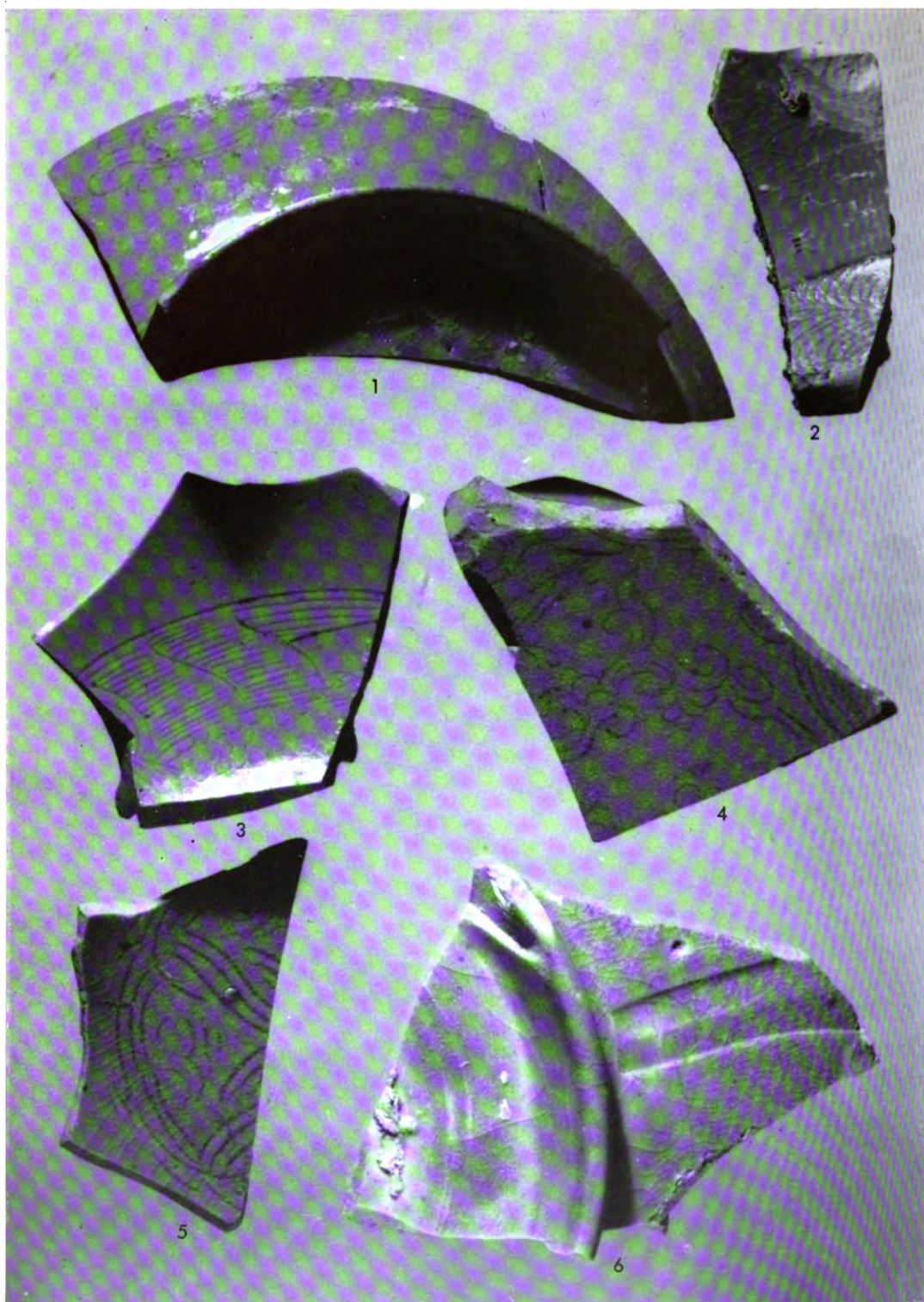
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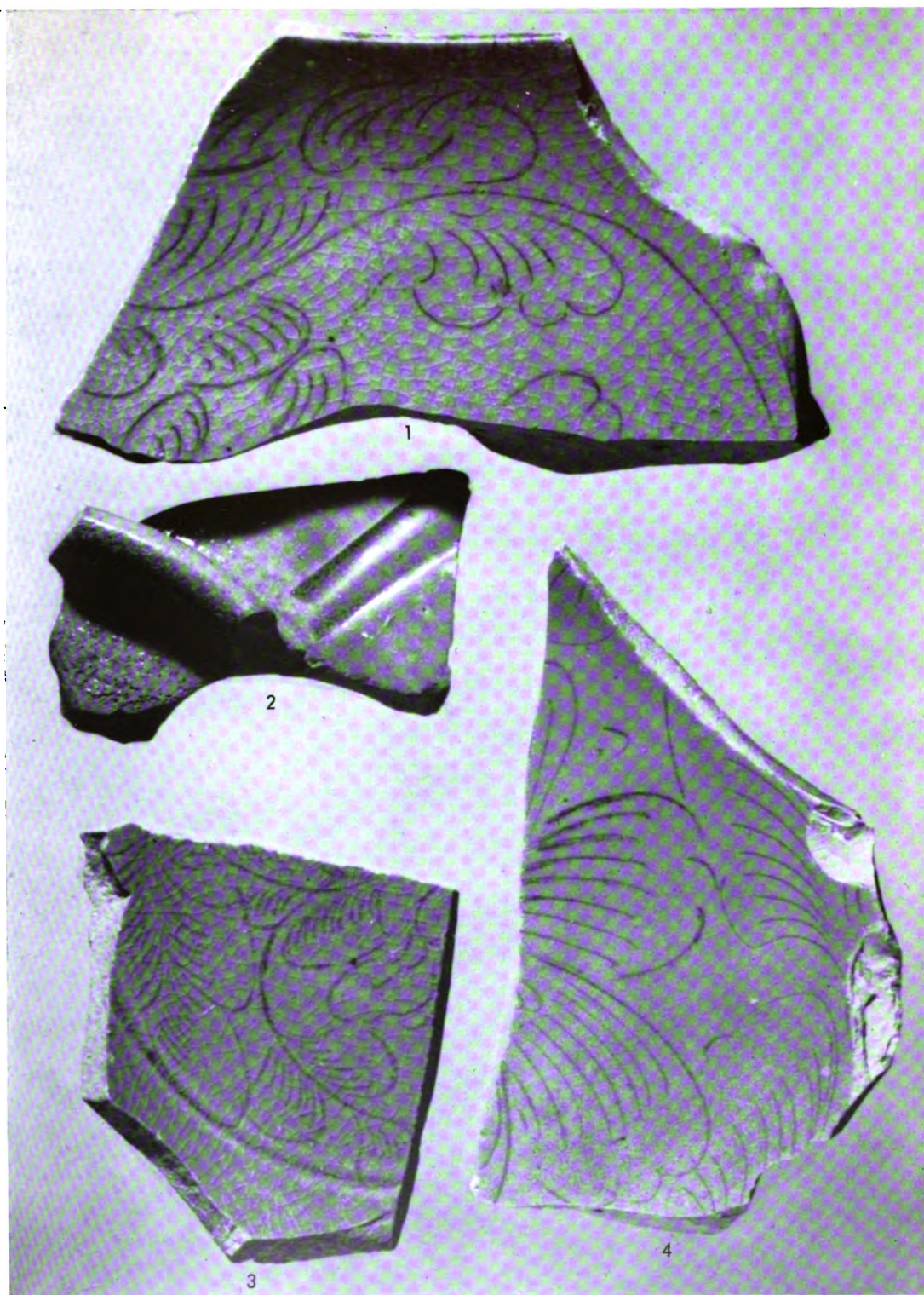
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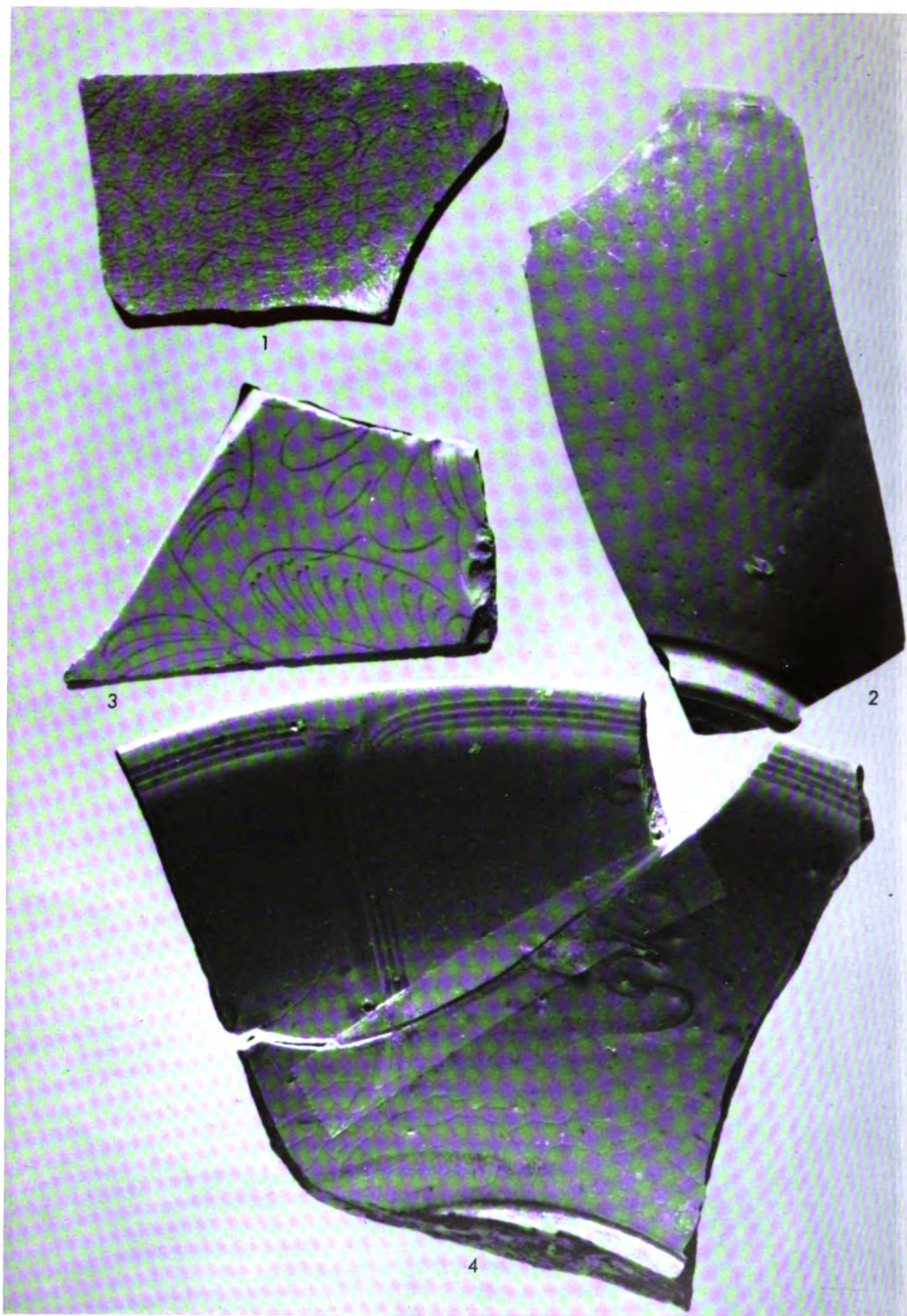


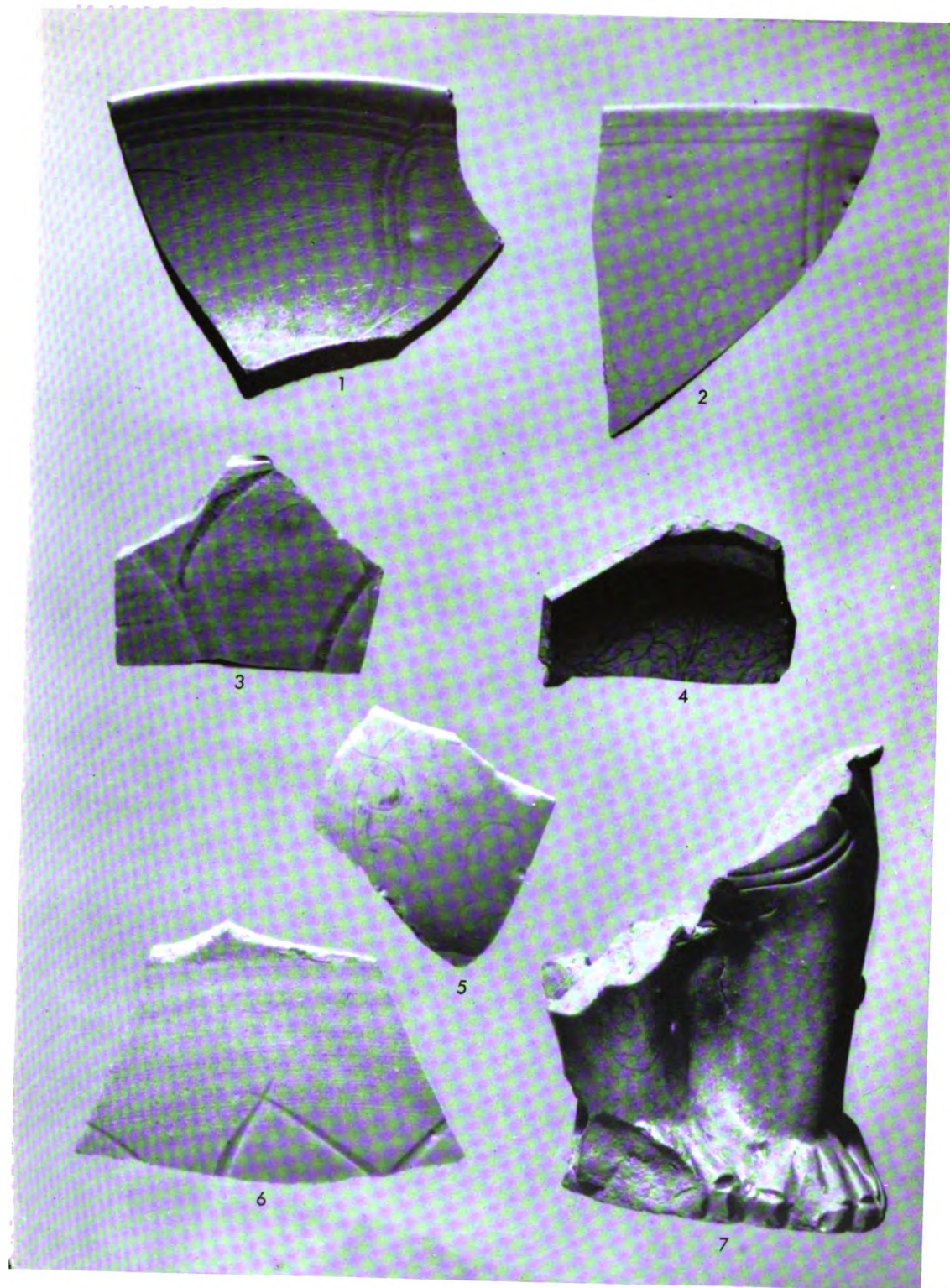


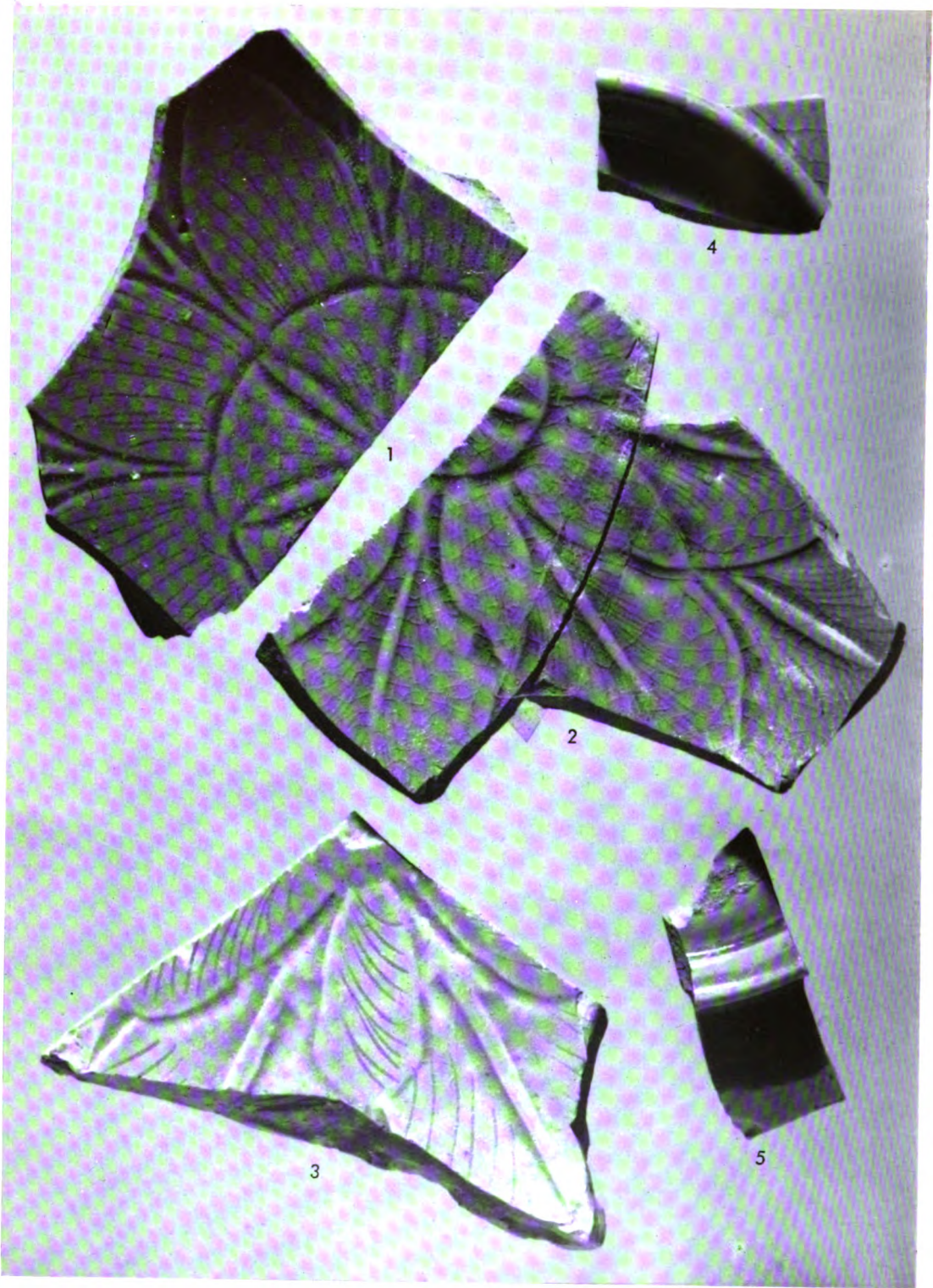


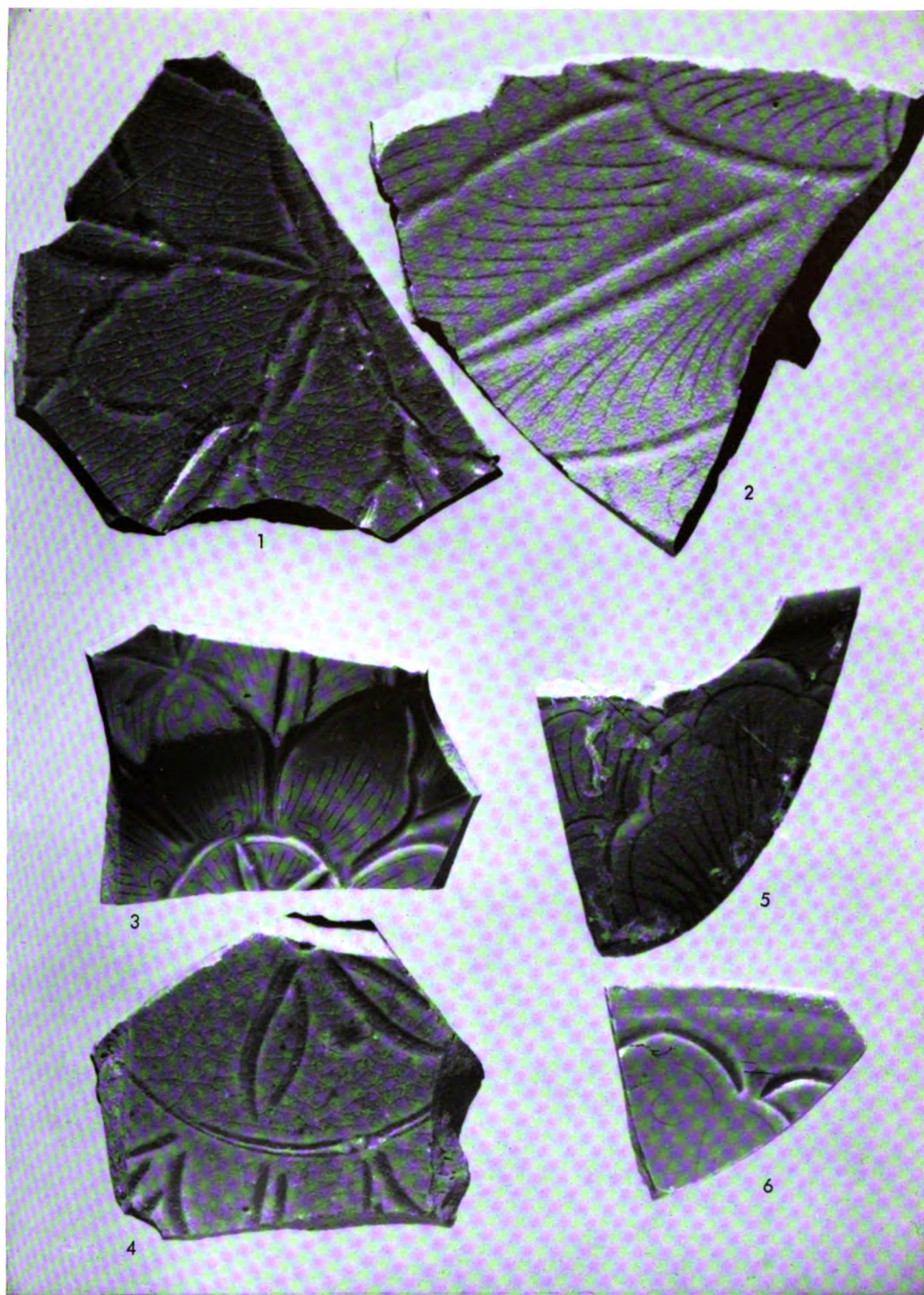


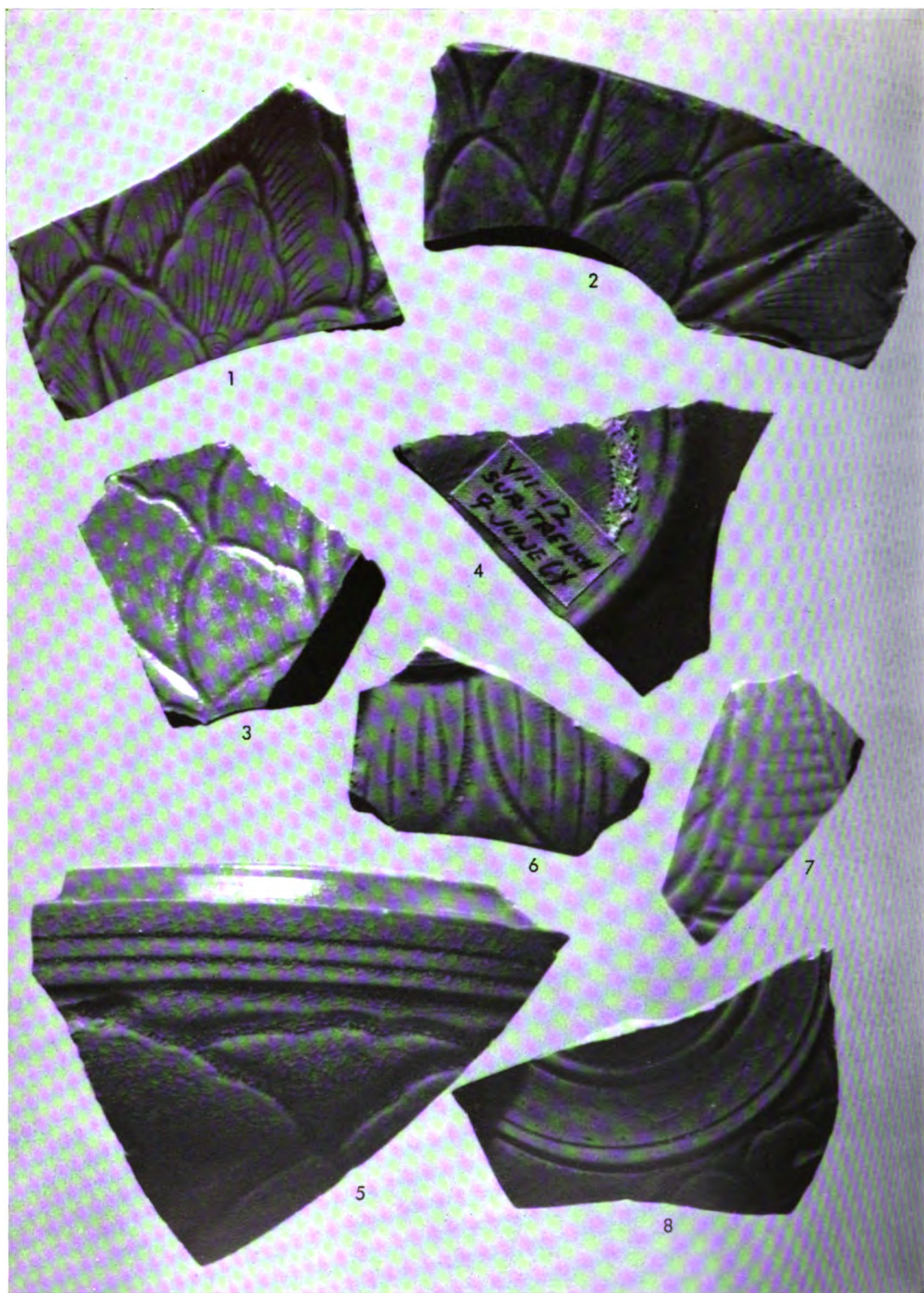


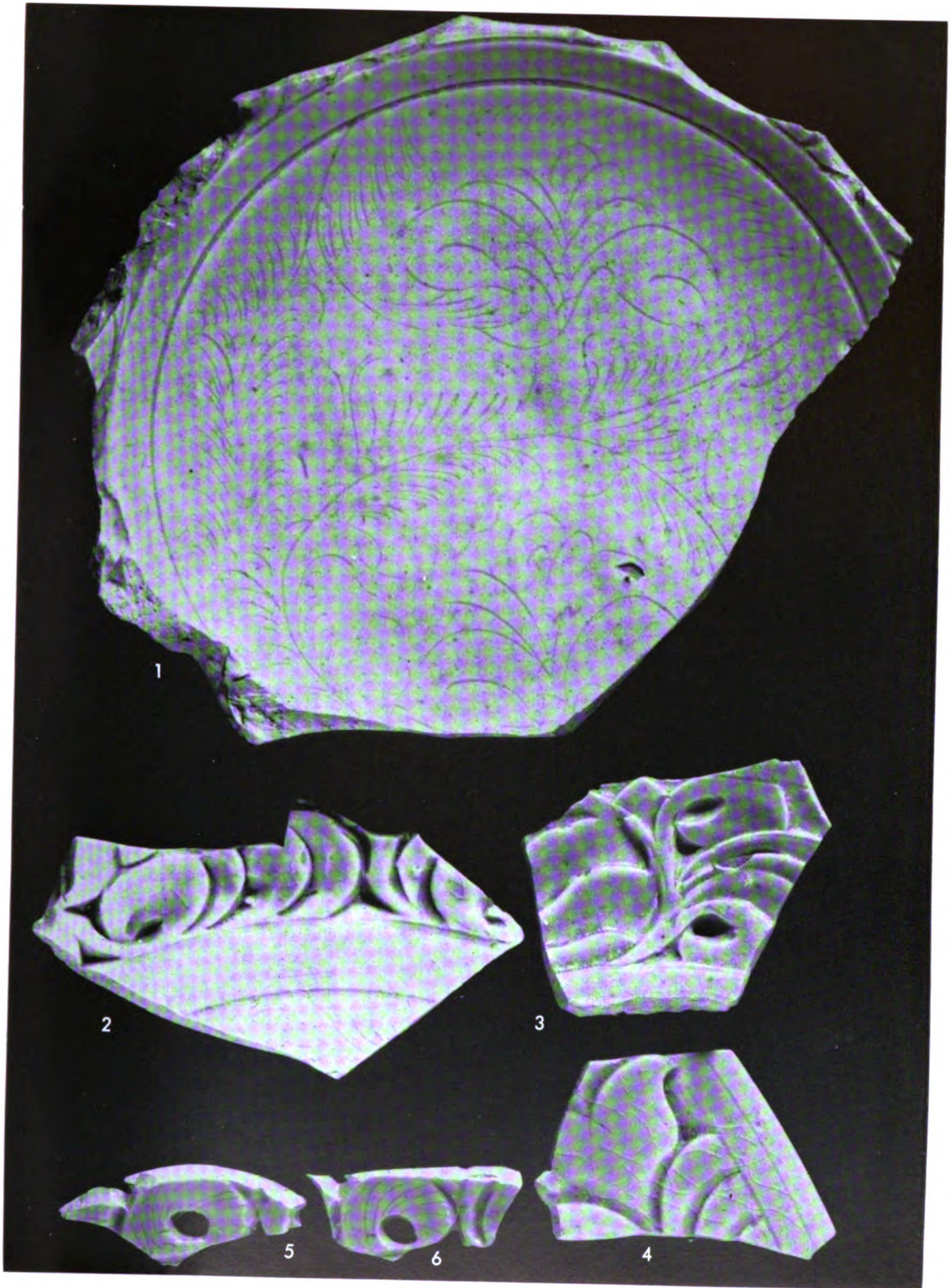






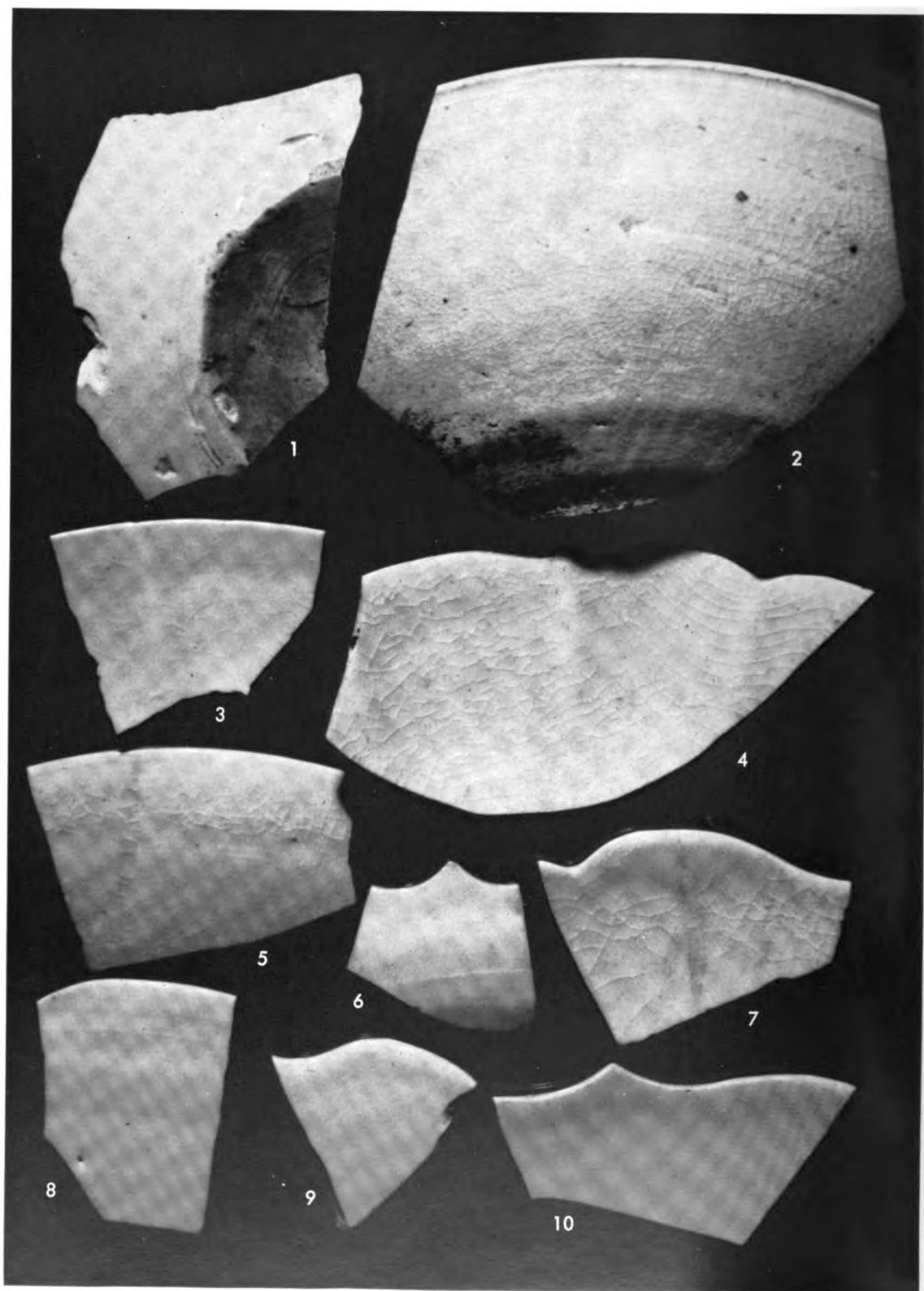


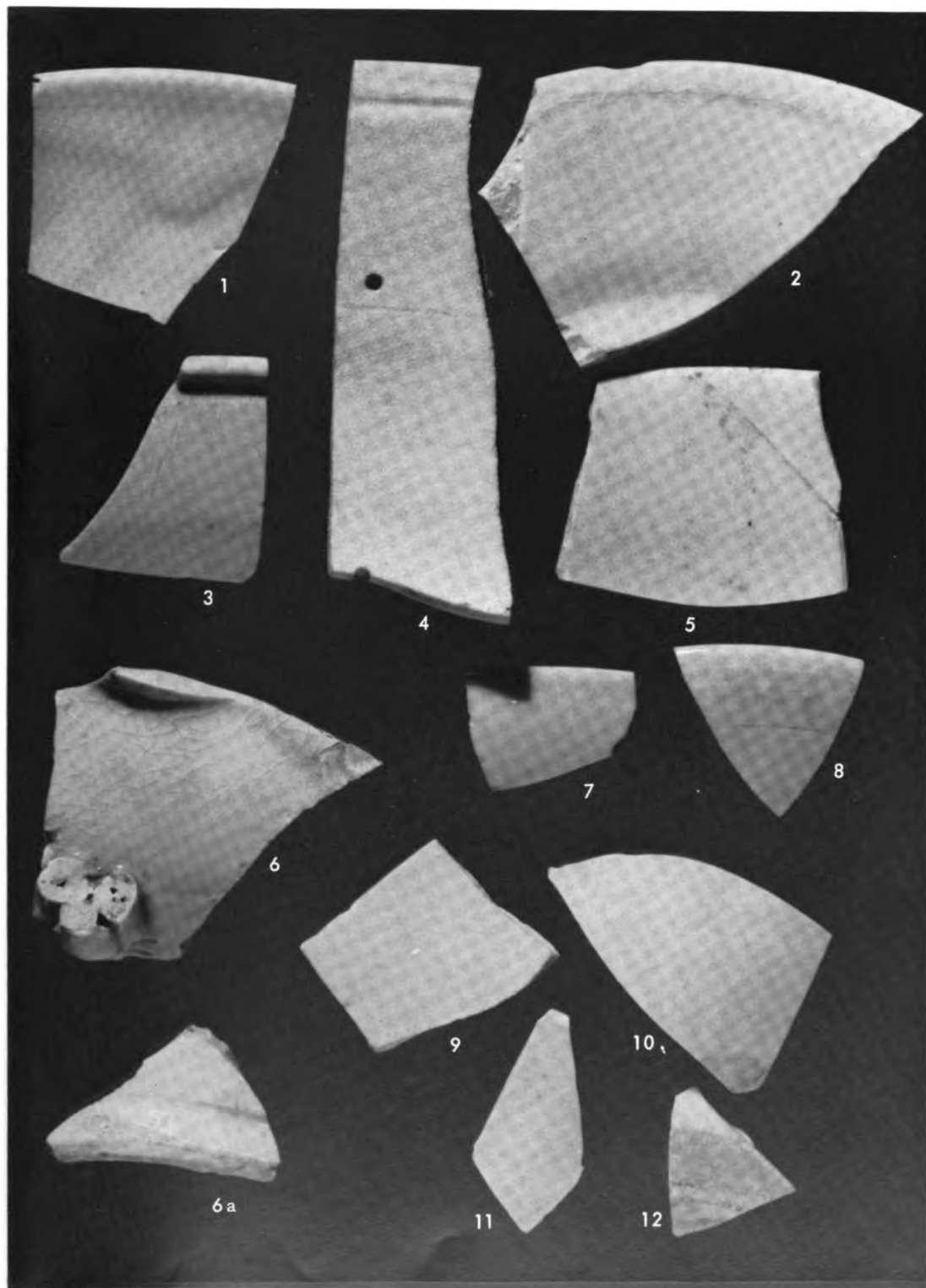


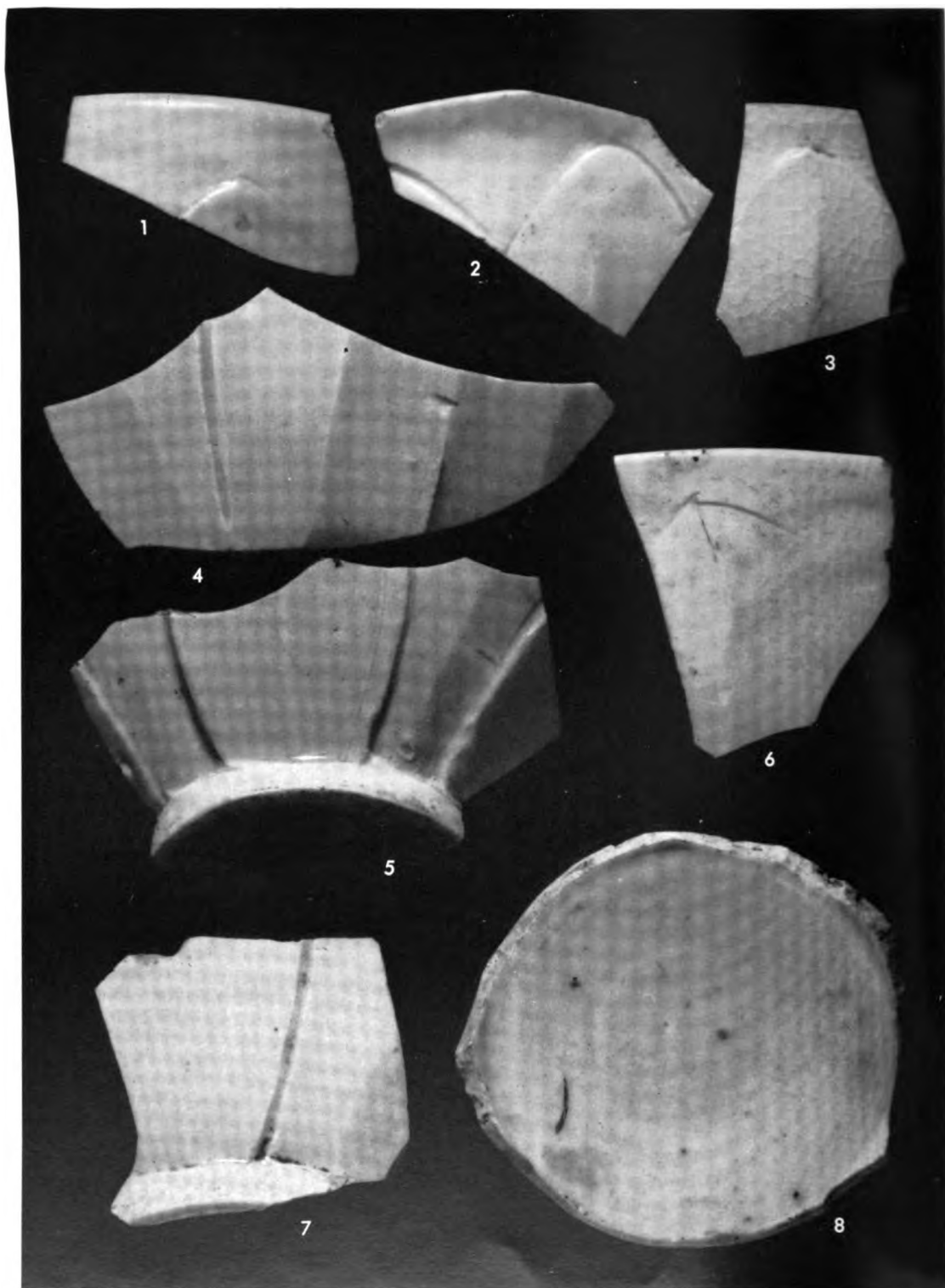


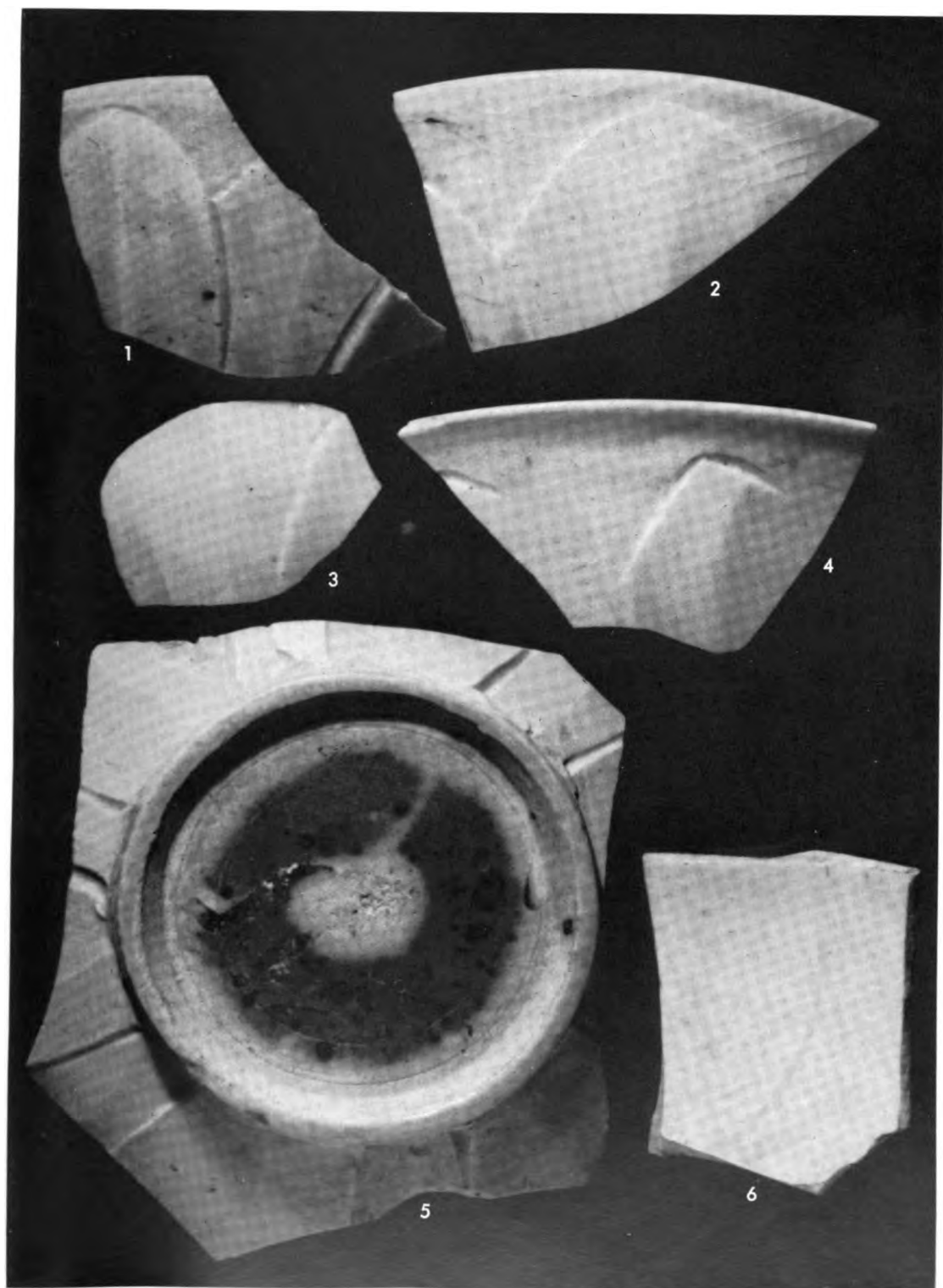




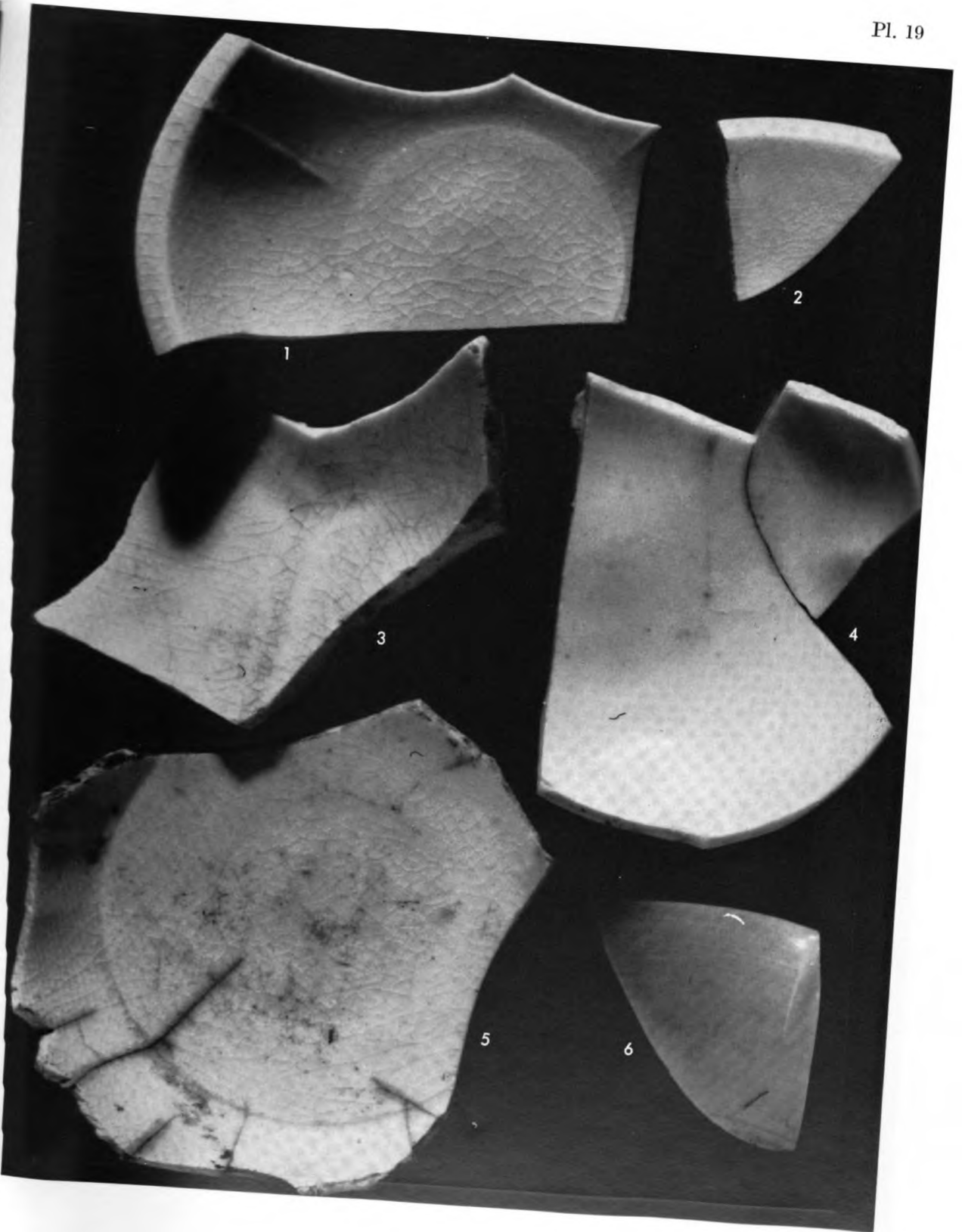




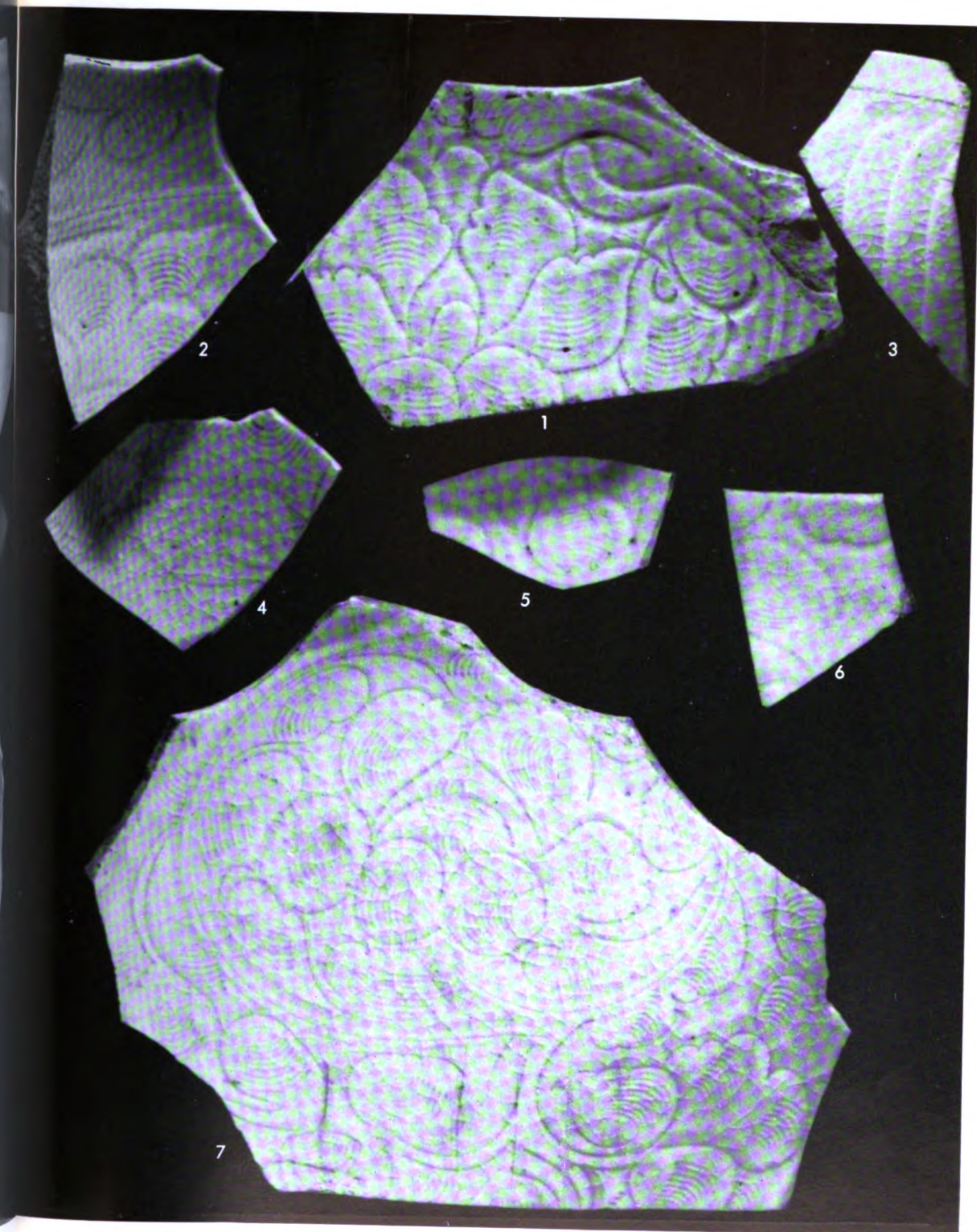


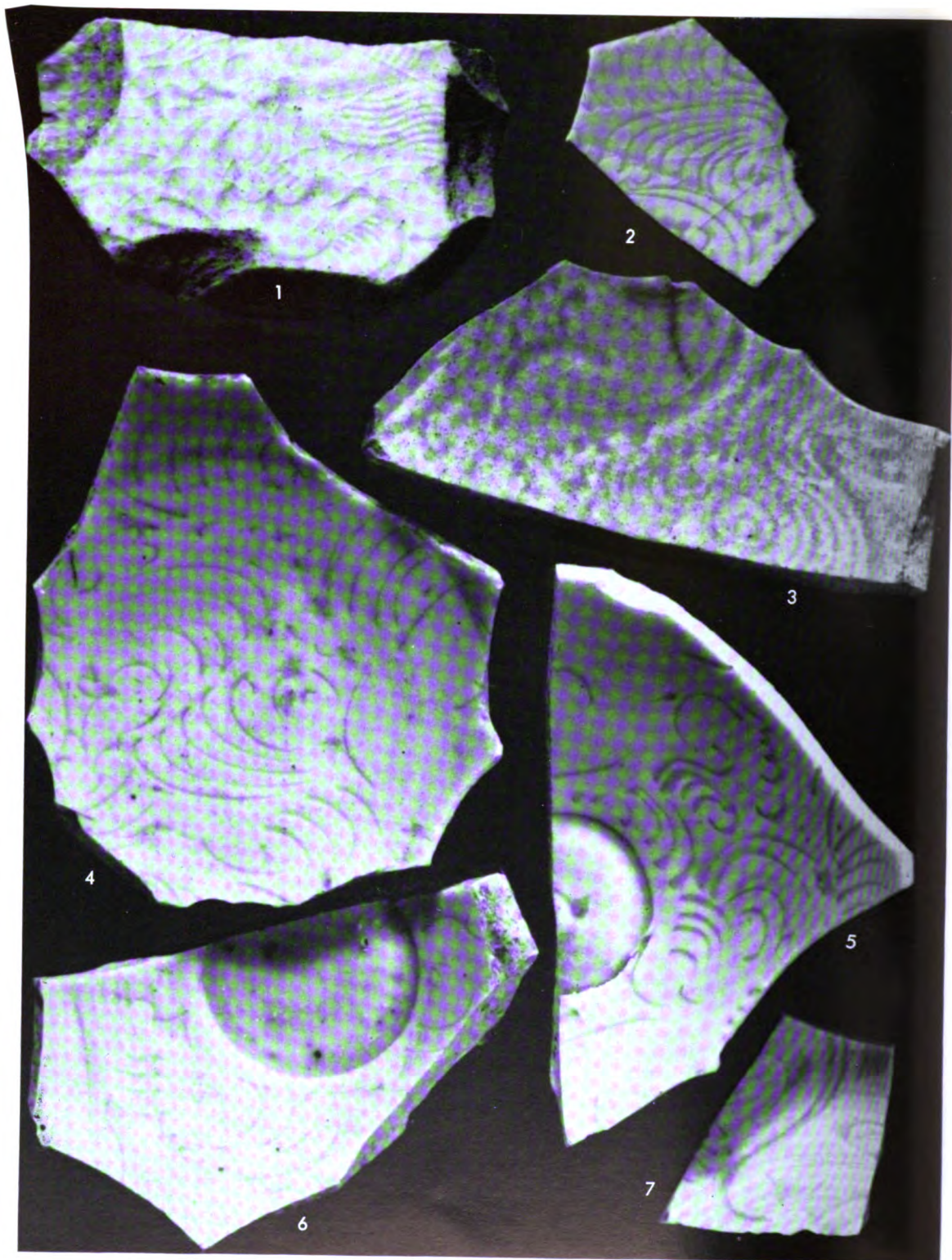


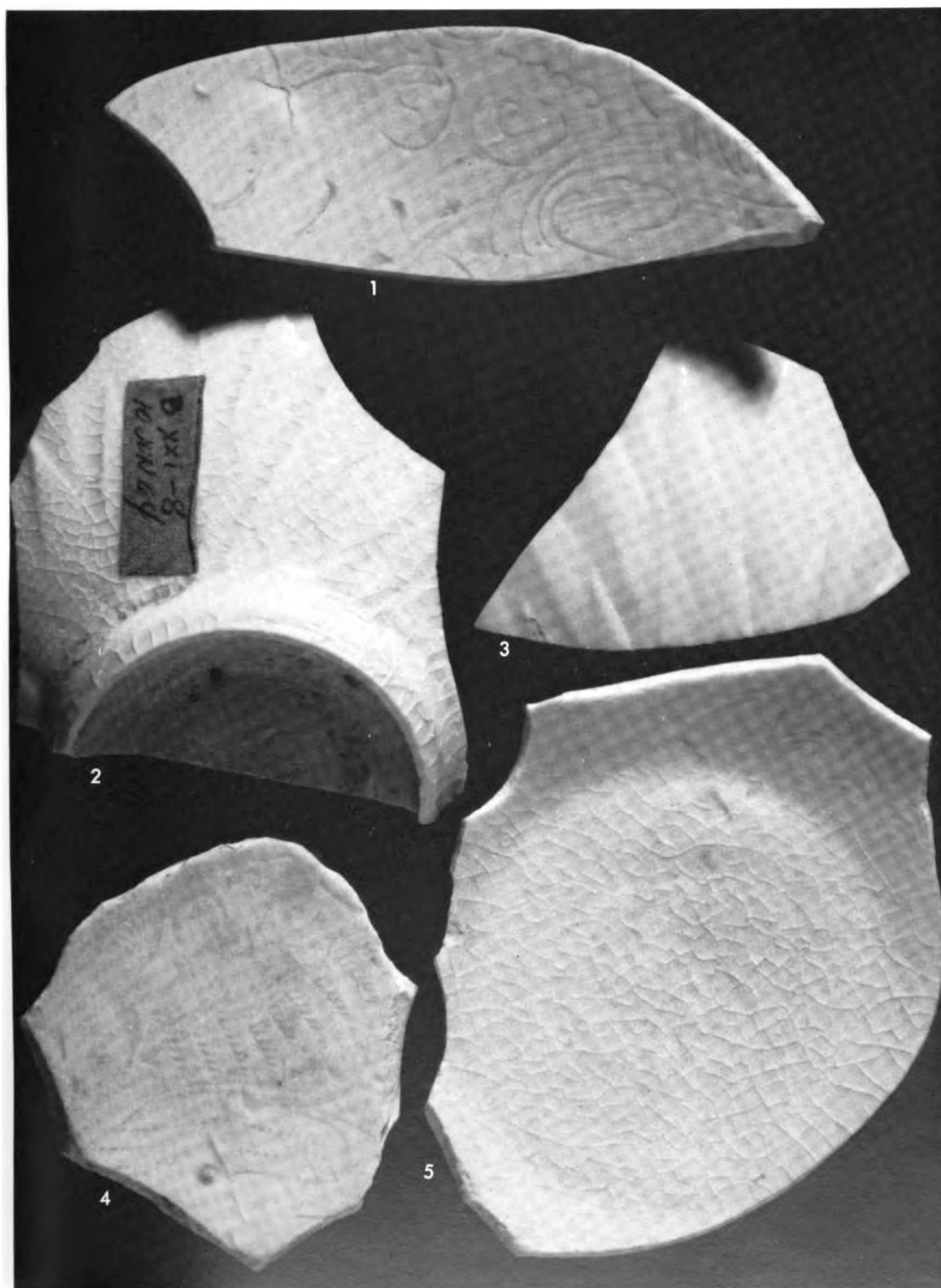


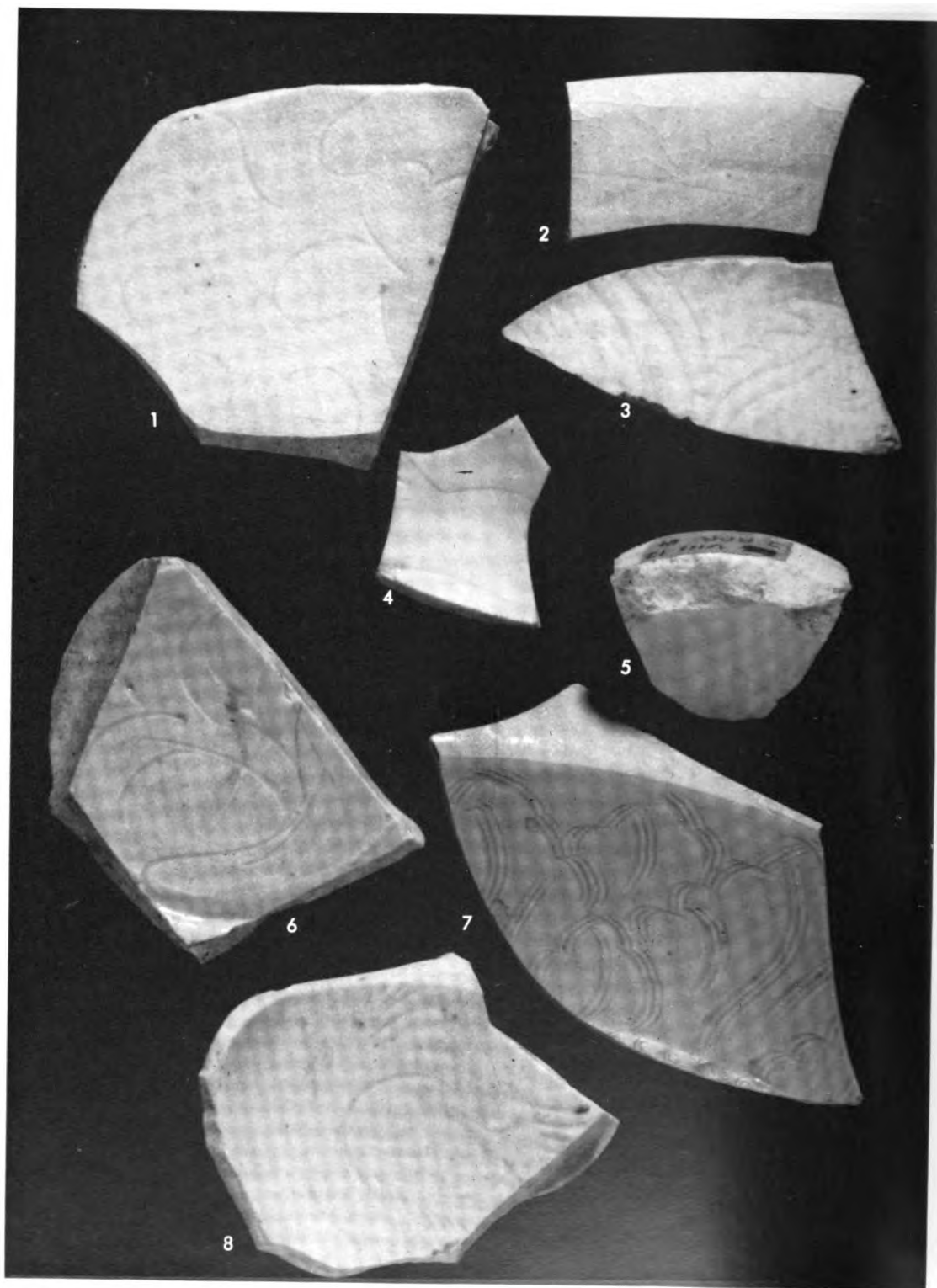




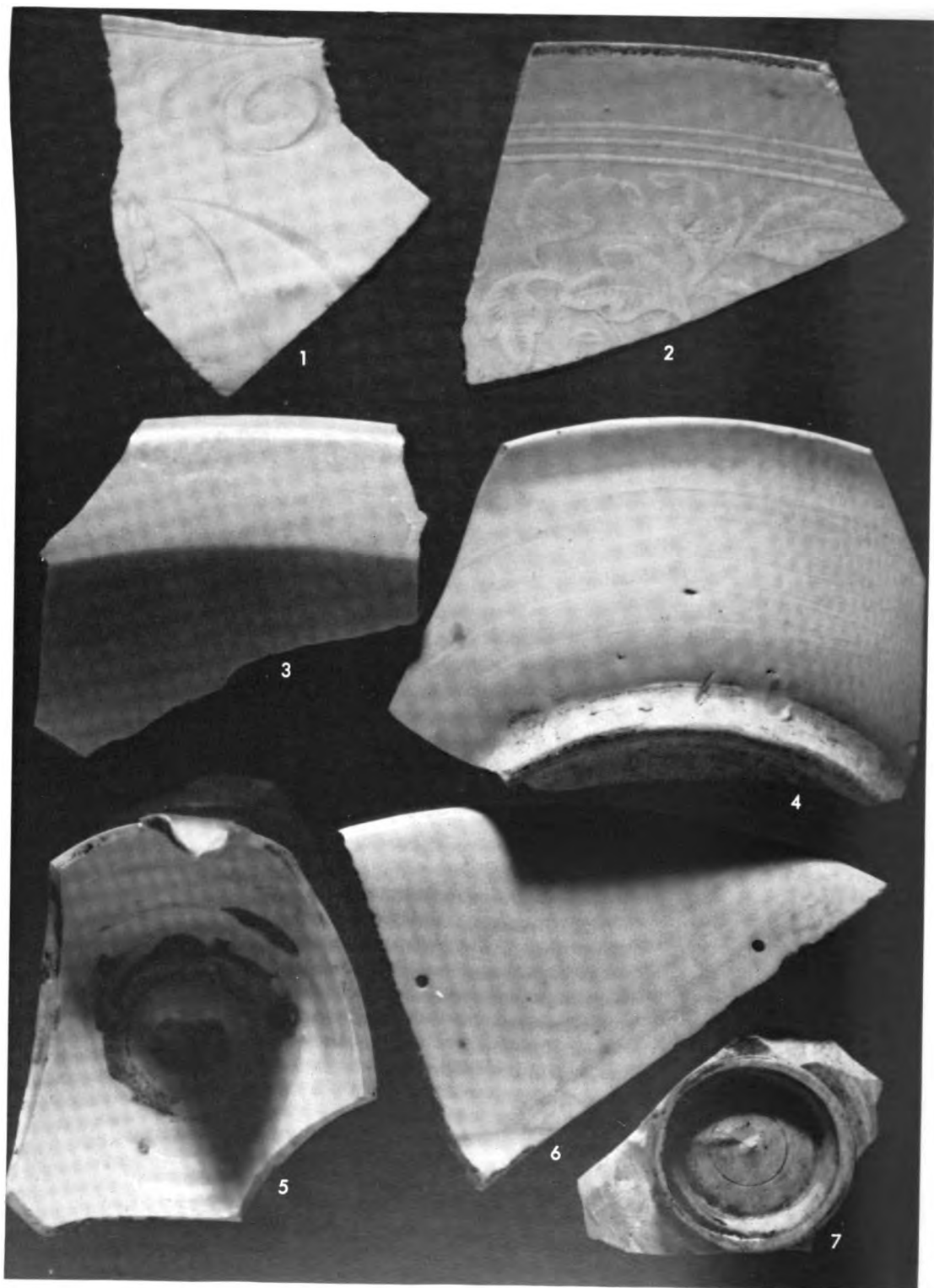












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